

A  
DEFENCE  
OF  
CATHOLIKES  
PERSECUTED  
IN F-15-25  
ENGLAND,

*Inuincibly proving their holy Religion to be  
that which is the only true Religion of  
Christ; and that they in professing it,  
are become most faithfull, dutifull, and  
loyall Subiects, to God, their King and  
Country. And therefore are rather to be  
honoured and respected, then persecuted  
or molested. Composed by an oula studiens  
in Diuinitie.*

Let none of you suffer as a murderer, or a theefe,  
or a railer, or a coueter of other mens things;  
But if as a Christian, let him not be ashamed,  
but let him glorific God in this name. 1. Pet. 4.



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## APPROBATIO.

Viso testimonio, cuiusdam viri  
docti mihiq; de fide & doctrinâ pro  
bè cogniti, quo testatur hunc librum  
cui Titulus est: *A Defence of Catho  
likes persecuted in England*, nihil con  
tinere fidei vel bonis moribus ad  
uersum, quin potius multa quæ ad  
Catholicorum Anglorum conso  
lationem faciant; dignum censu  
quem & ego calculo meo approba  
rem Datum Duaci 21. Martij, An  
no 1630.


GEORGIVS COLVENERIVS. S. Theol. Doct  
& Regius, ordinariusque Professor, Co  
legiata Ecclesiæ S. Petri Præpositus, Du  
censis Academiæ Cancellarius, & libr  
rum Censor.

TH



# THE FIRST CHAPTER.

*By way of a Preface to the persecuted  
Catholikes, and by them to their Per-  
secutours: of the Innocencie, perfection,  
and honour of them and their  
spirituall Pastours, re-  
nowned Priests.*

I.  ENOWNED Catholikes of  
England, most renowned Ca-  
tholikes therein persecuted  
for your holy Religion, giue  
leane to one, your old, humble  
and vnworthie seruant in Christ, Associate,  
and Partaker now with you, and your renow-  
ned Predecessours, a long time frō his youth  
to old age in prison, persecution, sufferings,  
and tribulatio for the most holy Catholike  
Faith, and Religion, to remember his loue  
and dutie to you: as also the bounden dutie  
and office of vs all (as true seruants) to our  
A Master

2 *A Defence of Catholikes, 1. Chap.*

Master Christ in so noble, and iust a cause with the honour, reward, and recompence, which is his ordinarie paie to all his faithfull seruants in such his affaires, farre more eminent and excellent the any Potentate, Prince, or Persecutour on earth can either take away or giue vnto vs; or any of them, or we in this world inioy.

*Cyprian.  
epistol. ad  
martyr. &  
Confessor.  
l. 2. epist. 6.*

2. Let me beginne with you as Saint Cyprian that glorious Byshop and Martyr did, with the constant Martyrs and Confessours of his Countrie and time. *Quibus ego vos laudibus predicem fortissimi Martyres? &c.* O most valiant Martyrs with what praises may I blase you forth? With what cries of voice may I adorne the fortitude of your heart, and perseuerance of faith? you haue endured euen to the consummation of glorie in your examinations, most hard torments. You haue not giuen place to punishments: but they haue rather yealded to you. Crownes haue ministred an end to those griefes, to which torments gaue no end. And presently after he addeth. The multitude of those which were present, hath seene the heauenlie sight of God, the spirituall waire of Christ, his seruants to haue stode with a free voice, an vncorrupted minde, a diuine force, naked truly of wordlie weapons, but armed with the shield of faith.

3. Let me speake vnto you, and of you, especially chiefe Prelate and Pastours, Priests, and persecuted Clergie of Epgland, and of your late Predecessours on earth, and now happie in heauen, as Saint Iohn Chrysostome thus



thus performed to the two most glorious Apostles Saint Peter and Saint Paule. *Quasnam vobis referemus gratias, qui tantum pro nobis laborastis? mementi tui Petre & obstupesco: recordor tui Paule, & excedens mente lachrymis opprimor. &c.* What thanks shall we give unto you, who haue laboured so much for vs? O Peter I remember thee and am astonished. O Paule I call thee to mind: and with excess I ere- of same oppressed with teares. For what shall I speake, or what shall I utter, when I behold your afflictions: I cannot tell. How many prisons haue you sanctified? what chaines haue you adorned? what torments haue you sustained? what curses or reproaches haue you suffered? how haue you borne Christ? how with your preaching haue you ioyed Churches? blessed are the instruments of your tongue: your members are sprinkled with blood for the Church. You haue imitated and followed Christ in all things.

Chrysost.  
serm. de  
SS. Apo-  
stolis Petr.  
& Paul.  
ap. Meta-  
phrast &  
in Breui-  
die 6. Iulij.

4. I doe not, I dare not, compare my selfe to those great lightes Bishops, and Rulers in the Church of Christ or such as be vnder our Supream Paſſour, of that highest Order, to whome I owe all dutie and respect: yet as an old student in holy learning, hauing read much, and written not a little for the defence of you, and the cause of God, without any iust controll, (neuer adhearing vnto, or teaching suspected or vnſound doctrine of swea- ring, churchinge, chaplinge, sword-caring, or such like stuffe,) may now more bouldly write, and wish I had S. Cyprian his learned scale, and S. Chrysostome his golden mouth,

or pen to laye downe the worth and due of  
 you all most renowned Teachers, Learners,  
 and Sufferers in this cause, the cause of Christ.  
 For although the most reuerend Father in  
 God Richard Bishop of Chalcedon, and the  
 holy, learned, reuerend Priests of England are  
 not in person those greatest, or others, among  
 the Apostles; yet they all, both our Bishop  
 and Priests in their Episcopall and Priestlie  
 Order (Preaching and teaching as they did,  
 and deriuing Succession, both in doctrine  
 and dignitie from them, if we may beleeue  
 the Apostles, and Apostolike men and wit-  
 nesses) doe supplie their place, and are so  
 to be obeyed. *Presbyteri, si assidue in studio de-  
 cendi verbum Dei laborauerint, Apostolorum locum  
 tenent. Sacerdotes sunt omnes Domini Apostoli, qui  
 neque agros, neque domos hereditant hic, sed semper  
 Altari & Deo seruiunt:* If Priests will continually la-  
 bour in the studie of teaching the word of God, they  
 shall intoye the place of the Apostles. Priests are all the  
 Apostles of our Lord, who inheriteth here neither  
 feilds nor houses, but alwayes they serue God and their  
 neighbour. *Eis qui in Ecclesia sunt Presbyteris obedi-  
 oportet, his qui successionem habent ab Apostolis, qui  
 cum Episcopatus successione Charisma certum secundum  
 placitum patris acceperunt:* Those Priests which are  
 in the Church ought to be obeyed, who haue their Suc-  
 cession from the Apostles, and with the Succession of  
 Bishoprikes haue receaued the certaine gift according  
 to the Will of the Father. *Neque vero à quoquam De-  
 hostias accipit, nisi à suis Sacerdotibus:* Neither indee

*Clem. Ro-  
 man. Cest.  
 Apost. l. 2.  
 c. 25.*

*Irinaeus l.  
 4. c. 20. 43.*

*Iustir.  
 Dial. g.  
 cum Tri-  
 phone.*

*Persecuted in England, 1. Chap.*

God Accept of Sacrifices of any, but of his Priests.  
where we see the honour which ought to  
be done to our preaching, and Sacrificing  
bishop and Priests.

5. And the holy Scripturs pronounce and  
declare them worthie of, and deseruing duble *1. Timoth.*  
honour. *Qui bene præsunt Presbyteri duplici honore*  
*et meriti habeantur maxime qui laborant in verbo & do-*  
*ctrina:* The Priests that rule well, let them be esteemed  
of duble honour: especially they that labour in  
word and doctrine. And I may auerre that ho-  
nourable conuersatiō which you with so many dif-  
ficulties possesse, in forsaking all to follow  
Christ, to teach, preach, and doe other  
of the functions, to be the Apostolicall life  
and calling. Our Protestant persecutours al-  
though which doe acknowledge you for true and  
lawfull Priests, and doe attribute so much to  
teaching, and most highly doe commend  
our holy Apostolicke predecessours, Priests  
and Monckes (who liued as you doe in the  
times of the Britons, before all of the Reli-  
gious Orders that came hither in the Saxōs  
( ) should not otherwile vse you then  
with honour and respect: especially when al-  
lures, euen from the begining of Christia-  
nity here they finde it so.

*Protest.*  
*Theator of*  
*great Brit.*  
*Godwin.*  
*Conuers. of*  
*Brit.*

6. In the very first age, yea in the A-  
ntient times they auouch that S. Ioseph and  
Associates our first Religious, disconti-  
nued their Monasticall life to preach the  
Gospel. Abbot Fecknam did alleage out of S.

Gildas in the first Parliament of Queene Elizabeth, that Pope Elutherius, in his time sent from their Monasticall life such hither to preach. S. German and S. Lupus Religious of Lyrinum Monasterie were sent hither into Britonie by S. Celestin, before they were Bishops, to the same end and purpose. When our renowned English Apostle S. Gregorius tooke religious Monckes, S. Augustine and others out of his owne Monastarie, to send them hither to preach to the vnbeleeuing Saxons, and they terrified with the labour and perils of such an Apostolicall life, desired rather to returne to their quiet Monasticall conuersation, he vrged them, and sent them forward: because this Apostolicall life was most perfect, and had greatest reward in heauen. *Omni instantia, omnique seruore quae in coenaculis, Deo auctore peragite: scientes quod labor magnum maior retributionis gloria sequitur: Vt cum force and seruour finish that you haue by the motion of God begun, assuring your selues, that after your great labour eternall reward shall followe.* And the Benedictine Monckes in their Trithemius, and others doe glorie much, (and not without cause) of the many Bishops, Archbishops, Cardinals, and Popes of their Order by the title of Apostolicall Mission. Our Benedictines also of the English Congregation, suites, Dominicans, Franciscans, and Carmelites with dispensation from his Holines, haue left the rigour of their Rule and Order,

Gregorius  
Epist. ad  
Monachos  
in Angl.  
destinand.  
Bed histor.  
eccle. 1. 1.  
c. 23.

better to applie themselves here in our coun-  
trie for the conuerting of soules, as in a voca-  
tion of greater merite and higher perfection;  
preferringe the Apostolicall preaching life in  
this time and place, before the exact and pro-  
fessed obseruation of their owne particular  
Orders, thereby to notifie vnto vs and all,  
that this Apostolicall priestlie life (euer from  
the beginning of Christianitie here or in the  
world) was the most perfect and most excel-  
lent calling and profession, pleasing to God,  
profitable to his Church, and honourable in  
the professours therof.

7. All our old holy Bishops, Colledges,  
Monasteries, Seminaries, or Schooles of lear-  
ned Christians, such as by our Protestants  
confession were here extant in euery age,  
*quous saculo extiterunt*: (and longe before  
Gregorie was Pope, or that he did or could  
and any Monckes, of what Order soeuer in-  
to Englād, or any part of Britonie) sent most  
holly and learned priests, by allowance of the  
Apostolike to preach in France, Ger-  
manie, Denmarke, Friseland, Bauaria, Nor-  
way, Ireland, Greenland, and into other  
parts of the world diuers times, and in great  
number, as it shall be hereafter more largely  
declared. Knowing both by holy Scriptures  
and the testimonie of Christ himielfe, that  
his Apostolicall condition, assigned by him  
to his dearest Apostles, first taught and pra-  
ctised in himielfe, not onely to forsake all

*Matth.  
Parker,  
Antiquit.  
Britan.  
Ion. Ios-  
lin. hist.  
Eccles. ma-  
nuscript.*

3 *A Defence of Catholikes, 1. Chap.*

externall wordlie thinges, as Religious men doe, or be bound to doe, but for a man to denie himselfe, the sauing of his health, libertie and life, daily exposing them to losse, and oftē loosing them for the loue of Christ, (truely following him in sauing many ioules that were in danger otherwise eternally to perish) is the most absolutely perfect calling, and profession in the Church of God.

8. Monasticall life by abnegation is a State of perfection, and a safe way to saue the professors soule; but to saue both his owne and many others by a more perfect abnegation, must needs be the greatest perfection, and following of Christ. *Si quis vult post me venire, abneget semetipsum, & tollat crucem suam quotidie & sequatur me: If any man will come after me, let him denie himselfe, and take up his crosse dayly and follow me.* And our Sauour when he demanded of Saint Peter his greatest and most louing Apostle. *Diligis me plus his? Loues thou me more than these?* Saint Peter answered. *Yea Lord.* Then our Sauour replied twice, *Pasce agnos meos. Feed my lambes.* And at S. Peters third answer to the same demand, he added, *pasce oues meas. feede my sheepe.* And to his Apostles he said *John. 10. Bonus Pastor animam suam dat pro ouibus suis: a good shep-herd giueth his life for his sheepe.* And *John. 15. Maiorem hac dilectionem nemo habet, quam vt animam suam ponat quis pro amicis suis: Greater loue than this no man hath, that a man yeald his life for his friends.*



9. This Pastorall office and dignitie was euer accompted so perfect and excellent, that in all times, euen out of danger, it was esteemed among the best Religious, a perfection and honour, for any with them to be preferred to Episcopall, or such pastorall charge of soules. Therefore the highest Consistorie, to wit the Court of Rome, hath most iustly and publickly declared the renowned Priests of England to be *Ordinis Apostolici*: Of the (most perfect and excellent) *Apostolicke order*: And as their Order is the same with the Apostles, so they doe deduce their neuer yet interrupted succession therein, euen from the highest and chiefest Apostle Saint Peter himselfe: from whom so to deriue it, (to speake in publicke Protestant words.) *We should accompt it a great glorie to our Nation, to deriue the pedigree of our spirituall linage, frō so noble and excellent a father as S. Peter.* For both Greeke, Latine, Auncient, Later, Catholike an Protestant writers assure vs, that S. Peter came hither into Britonie. *Simon Petrus qui fundamentum esse Ecclesie definitus est tanquam probatissimus discipulus, &c. Simon Peter, who like a most approved disciple was declared to be the foundation, of the Church, as more powerful then all the rest, was commanded to illuminate the obscurer parts of the world in the west, and he could entirely fulfill the command. He came into Britonie, in which place after he had staid long, draue many people to the faith, erected Churches, and ordained Bishops, Priests, and Deacons, in the Welsh yeare of*

*France.  
Godw.  
Pres. to  
the Catal.  
of Bish.  
conuers. of  
Brit.pa. 6.*

*Sim. Metaphr. in  
SS. Petr.  
& Paul.  
Antiquit.  
Grac. ib. &  
apud Surin  
Sanct.  
Petr.  
Theater of  
Brit. l. 6.  
Camden  
in Brit.  
Nicephor.  
apud eund.*

*the*

*Cambden  
Supra.*

the Emperour Nero he returned to Rome againe. The best Protestant Antiquaries doe hold this for so vnquestionable a truth in Histories, that they crie out against any that should doubt thereof. *Quid ni crederemus? why should we not beleue?*

10. Some saie that Saint Philip the Apostle (and others would haue it, the great Apostle Saint Peter) sent S. Ioseph and his Religious companie of Glastenburie hither. But S. Peter, being alredy proued, to be here before their comming, and after it, might well allowe, and approue of their comming, and being here: but I see not how he did send them hither. And as our best Antiquities deliuer, they all died without leauing any Successours here, vntill Pope Elutherius and King Lucius time. But for our Succession of our holy Catholike Clergie Priests, it was neuer yet interrupted, but continued from S. Peter here vnto this day (notwithstanding any howsoeuer outrageous tempest of Persecution, of whatsoeuer enemies of Christian truth, Infidels or Heretikes,) in great number, and constancie by all writers, none denying or making doubt thereof. And our Protestat Antiquaries themselues doe generally confesse, and particularly recompute many Bishops, Priests and other Clergie men to haue continued here in euery age both in the Britons and Saxons time without any interruption at all. *Tot tantaque Presbyterorum, Monachorum,*



nachorum, Praesulum, Episcoporum, Ecclesiarum, Ca-  
nebiorum, Sedumque *vetusta nomina quae quous sa-*  
*culo extiterunt: So many old names of Priests, Monkes,*  
*Prelats, Bishops, Churches, Monasteries, Episcopall*  
*Sees which in euery age were extant: And vnder*  
*the Saxons and English, both of Bishops and*  
*Priests, with their Succession of Bishops, vn-*  
*till the first Parliament of Queene Eliza-*  
*beth.*

Math.  
Parker.  
Antiquit.  
Brit. pag.  
7. 8.  
Iohn. Gosta  
hist. Ec-  
cles.  
Iohn. Bal-  
l. de scrip-  
Centur. 1.  
2. 3. 4. 5.  
Godwin.  
Catal. of  
Bish. in all  
Sees.

11. Neither doe our Protestants, as latly  
in publicke Parliament, make their Religio,  
to which they would violently enforce you  
any older then that date, almost 80. years old:  
neither can they (except leaping backward  
ouer Queene Maries Raigne, they would  
patch 4. yeares of younge King Edwards you-  
ger Religion vnto it) shewe any Edict, De-  
cree, Statute Parliament, or any publicke  
proposall or command euen by temporall  
power for any Religion, vlc or profelsion  
therein, to which they would pull, and driue  
you but frō such younge times and Tutors in  
Religion. That which is true Religion must  
haue so many hundreds of yeares in age more  
as then were, and now are from Christ and  
his Apostles daies: and other Apostles and  
Proposers then King Edward, and Queene  
Elizabeth who persecuted, and in what they  
could did suppress the true, old, Catho-  
like, Apostolike, and Christian Religions.  
But in so doing, and in whatsoeuer they did  
or could doe, they onely could inuent, or

giue

giue allowance vnto a newe, but not a true Religion. Therefore if this onely and nothing else were to be saied vnto you, or for you in this cause, you are secure, you suffer for Iustice you are blessed here, and by that title shall (if perseuering) be eternally happy in heauen: Bishops, Priests, Monckes, Religious and lay Catholikes not so persecuted may perish, but perseuering constantly in persecution for Christ's cause they cannot perish: *Beati qui persecutionem patiuntur propter Iustitiam: Blessed are they that suffer persecution for Iustice:* As the cause, confirmed by Christ himselfe, confirmeth: *Quoniam ipsorum est regnum celorum: Because theirs is the Kingdome of heauen.* This *quoniam: because.* Is more particular vnto you: for it is almost proper vnto our Priests and their Predecessours in this holie warre, which Christ saied to his Apostles,

*Matth. 5.*

*Beati qui persecutionem patiuntur propter Iustitiam: Blessed are they that suffer persecution for Iustice:* As the cause, confirmed by Christ himselfe, confirmeth: *Quoniam ipsorum est regnum celorum: Because theirs is the Kingdome of heauen.* This *quoniam: because.* Is more particular vnto you: for it is almost proper vnto our Priests and their Predecessours in this holie warre, which Christ saied to his Apostles,

*Iohn. 15.*

*Vos testimonium perhibebitis, quia ab initio mecum estis: You shall giue testimonie, because you are with me from the begining.* It is theirs and their children in Christ, *Vos autem estis qui permanistis mecum in temptationibus meis.* You are they that haue remained with me in my temptations. It is true of them and all such Catholikes of whom Saint

*Luck 22.*

*Vos autem estis qui permanistis mecum in temptationibus meis.* You are they that haue remained with me in my temptations. It is true of them and all such Catholikes of whom Saint

*ad Rom. 1.*

Paul saied to the Romans. *Fides vestra annuntiatur in vniuerso mundo: Your faith is renowned in the whole world.* This of your faith and constancietherin, and of your obedience and suffrings. *Vestra obedientia in omnem locum diuulgata est: Your obedience is published into euery place.*

*ad Rom. 16.*

*est: Your obedience is published into euery place.*

12. If Christ will confesse all before his father, which is in heauen, who doe confesse him before men on earth, this confession of you that haue beene so long *Spectaculum: A spe* 1. *Corins:*  
*Etacle, to Angels, and men* will be great: if euey 4.  
one that is persecuted for Iustice, shall haue his reward in heauen, what will their honour be, which haue suffered so much, and so long time for that cause? Your Protestant Aduersaries and Persecutours themselues taking the altitude of your miseries and sufferings for this greatest iustice, haue found their eleuation to be raised to the hight of all former Persecutours; who were Pagans, professed enemies to Christ, and all Christians. They which professe Christ, and Christianitie may not be such. Great was the persecution of Nero, and yet Britonie felt it not, but was then a Refuge, Ayle, and as a Sanctuarie, to receiue and defend the persecuted. Bitter was Dioclesians Persecutiō here in Britonie, but as our Gildas telleth vs it was but *Nouennis; of nine yeares onely;* at which time the Scots, Picts, Saxons, Gormundians, Africans, and Danes all Pagans persecuted the Christians here. But neuer any bearing the name of Christ before these dayes persecuted the Catholike Christians of this Kingdome. All those Pagans persecuted Christians as enemies to their old Gods, and Religion, and for not ioyning with them in Idolatrie, deeming Christian Religion newe and erroneous. Our Protestāt  
Perse-

Persecutours persecute vs for defending the old Religion of Christ, which cannot be untrue, and for not imbracing their newe, which in the Schoole of Christ cannot be true.

13. All the Pagans that euer persecuted here, distroied not so many Churches and Chappels, as King Henrie the eight and his daughter Elizabeth, nor tooke from the Church the halfe of that which they did. Halfe such a Fine and Ransome as the Catholikes paid to them, aboute the third part of England in Religious Church-lands, (possessed by the Clergie here Sixhundred yeares since) besides other forsitures, would haue stopped the Pagans Persecution. The Saxons greatest Persecution next to Dioclesians, soone slacked and reléted: no sooner had the Saxons driue Theonus and Thadiocus Archbishops of Lōdon and Yorke with other Bishops, Priests and Religious from their Sees and Residences, in the yeare of Christ 586. But King Ethelbert of Kent ruling vnto Humber, by meanes of his blessed Christiā Queen Bertha, and her holy Bishop S. Lethard, gaue ease and peace to Christians here before S. Augustines and his Associates comming hither, and they were receiued by Ethelbert (not yet a Christian) with honours, and no indignities. All they were strangers and foreigners to the persecuted. Our Persecutours be of the same Nation, blood, and kindred

and stiled Christians with them, whom thus they persecute for Christs true Religion. If King S. Ethelbert, Queene S. Bertha, and Bishop S. Lethard were now liuing, Catho-likes would not be persecuted.

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THE II. CHAPTER.

*That the Religion of our English Catho-likes, as well from the Saxons as Britons, is the same with their first Apostles and deduced from them; and first of the Saxons conuerted by S. Augustine, and his Roman Mission.*

**N**OW because our Protestants and Persecutours before haue deliuered it; For great glorie to our Nation, to deriue our spirituall degree from so noble a Father as S. Peter. We will triue and deduce from him, a continuall and neuer interrupted Succession, both ofiscopall and Priestlie function, and doctrine also, in euery point now questioned by our Persecutours, frō that so noble a Father, these Protestant times; And to begge more face and fauour from these our enemies in this cause, they themselues shall briefly make this deduction.

2. And

2. And first concerning Bishops, and Massing Priests sent hither, or consecrated here by S. Peter's, or his Roman Successours Iurisdiction (such as they now so greivously doe persecute) they confesse publickly that they had no others, but so consecrated, as the Roman Church did from the begining (and still doth consecrate) vntill their newe booke of pretended Consecration, made by King Edward the Sixth (a child) his authoritie brought in their Innouations; and they acknowledge that Saint Peter the Apostle consecrated here Bishops, Priests, and Deacons and doe furthermore, testifie that Aristobolus was our Archbishop ouer them. And moreouer that this our Hierarchicall order was setled by this greatest Apostle in the 12. yeare of Nero, and 67. of Christ, (when S. Peter returned againe to Rome), and by diuers of these our Bishops and others of this Nation, as S. Mansuetus, S. Beatus, S. Marcellus or Marcellinus, the renowned Priests and Preachers of Cambridge, in, and after the yeare 140. S. Marcellus being, and liuing Bishop after King Lucius and Britonie was conuerted, when three Archbishops, and twentie eight Bishops were here placed, and all Ecclesiasticall thinges established and confirmed by Papall power in this Kingdom.

*Engl. Protest. in Rogers: Booke of articles. Annal. Burton. an. 140. Caius antiqu. Cantabrig. Annal. Archiep. Treuer. in Mansueto & Macellino. Protest. Theater of great Brit. l. 6. Harrison. descript. of Brit.*

3. To make this Succession without question, they deliuer vnto vs the names, and

some



ome Episcopall Acts, of our Archbishops  
of Londō, Yorke, and Caerlegion. In London  
the chiefe Metropolitan See S. Theanus, S.  
Iuanus, Cadar, Obinus, Conanus, Palla-  
dus, Stephanus, Irtutus, Theodwynus, or  
Theodwynus, Thedredus, Hillarius, Guiteli-  
us, Restitutus, Fastidius, Vodinus, Theo-  
dus. Others adde S. Augulus, Ternokinus.  
and Gormcelinus. They confesse that Theo-  
dus the last Archbishop of London with full  
Iurisdiction continued in his Archiepiscopall  
See, notwithstanding the Pagan Saxons inua-  
sion and persecutio, vntill the yeare of Christ  
46. which was but 10. yeares before S. Augu-  
stins coming hither. So they testifie of Tha-  
diocus Archbishop of Yorke, the same yeare  
quitting his See, and with the Archbishop of  
Londō and many of their Clergie flying into  
Wales and Cornewall to the Christian Bis-  
hops, Priests, and people there. They re-  
mained in the Archbishop See of Yorke, Theo-  
dus, Sampsonus, Eadnochus, Taurinus,  
Cruanus, Sampsonus, Pyrannus, and the  
renamed Thadiocus. In Caerlegion they  
drowne Tremonus, S. Dubrinus, S. David,  
Iud, Conanc, Thelias, Elbodus ( wholi-  
d in S. Augustins time ) and after him im-  
mediatly succeeding in Archiepiscopall dig-  
tie, fourty, or more vntill the time of Eer-  
d, who in the yeare 1115. lost that honour  
from that See by Papall order, as all Anti-  
quaries Catholikes, and Protestants agree.

*Hollinshe:  
Hist. of  
England.  
Stewes  
Hist.  
Godwin.  
conuers. of  
Britan.  
Catal. of  
Bishops, in  
London,  
Yorke, and  
S. Davids.*

*Matth.  
West. an.  
586.*

4. These men also deliuer vnto vs a Catalogue of learned holy writers in euery age and in the age whē S. Augustine came hithe they recount vnto vs, the most noble Saints and Doctours Dubritius, Ilutut, Congellus, Dauid, Gildas, Kentigernus, Brendan, Afaphus, and others, wholly and absolutely agreeing with the Church of Rome. They doe downe our Vniuersities still continuing, as among others Cambridge free from all error. Our Bishops were present in the great Councells and there professed the same faith with the whole Christiā world; they had much entercourse and communication next to the Popes of Rome, with the most Catholike and renowned men of the Church of Christ, Athanasius, S. Hilary, S. Martine, and many more; and both these Tertullian, S. Chrysostome with others, did highly commend the our Britans for their true Religion.

5. And because some Protestants too much swallowed vp with libertie cannot well endure the name of Mōckes and Religious, seeking what they possibly can to disgrace such (as others our renowned Clergie) especially the Monckes of S. Benedicts Order, very ancient in England, and doe endeuour all they can to diminish the glorie of the Children of so noble a Father (and so doing for dislike rather then loue either of them, vs, or of our first Christian Saxons) diuers among them doe very forwardly ascribe much to such



that labour. And some of their prime Anti-  
quaries (as some lately haue published) haue  
set downe vnder their hands, that there were  
no aunciently, any but Egyptian and Bene-  
dictine Monckes in this Kingdome of Brita-  
nie, no great glorie, but rather dishonour to  
his most noble and aunciēt Nation in Chri-  
stian Religion. A Nation that may iustly  
claime prioritie in that kinde of honour  
before Egypt, or any other Countrie in the  
world, except they cā proue their Religious  
more auncient then S. Ioseph, and his holy  
companie here, in the yeare of Christs Nati-  
uitie 63. by their owne confession: and what  
lockes of Egypt they were that came hither  
they should, if they could, haue instanced  
: To performe which they will haue great  
difficultie, sith that they themselues confesse  
that diuers denie the Egyptian Rule was e-  
uer receiued in the West, and consequently  
re, *Minimè credi volum nonnulli, Mo-achorum*  
*Egyptientium Instituta, in Occidente unquam esse*  
*cepta: Some will not haue it beleueed that the In-*  
*stitution of the Egyptian Monckes was euer receiued in*  
West. And yet it is certaine by their owne  
protestant writers, that many Monckes and  
Monasterie were here in Britanie, or in En-  
land. *Quous faculo: In euery age.* And before  
Egypt had any Monasteries or Monckes.  
5. We can, and doe recount vnto them  
Monckes from Greece and Syria, who came  
to Britanie, though longe after our first

*John. Solo-*  
*den. not. G.*  
*spicileg. in*  
*Eadmerus*  
*pag. 200.*

Conuersion, and Religious were sent here.

Veremund.  
Hist. Scot.  
Hector.  
Boeth.  
Hist. Scot.  
l. 6.  
Raphael  
Holienshed  
Hist. of  
Scots.

Joan. Bal.  
L. de script.  
Brit. cen-  
tur. 1.  
Nicolaus  
Harlem. in  
Palatio  
Graco.

Britan.  
Anonim.  
Antia. in  
manu-  
script.

So from the most famous Monasterie of Lyrinum our Greeke Mōckes S. Regulus Albarus and his holy companie, who brought the Relickes of Saint Andrewe the Apostie into Scotland, and were so nobly entertained by King Heirgustus, leauing Successours there (who after were vnited to our old British Monckes) are famous to posteritie. S. Palladius who was sent Apostle hither by S. Celestin the Pope, (as our Protestants write was also a Grecian, *Palladius Græcus*; And first a disciple to S. Iohn Patriarch of Hierusalem that liued a Religious life in Syria especially about Mount Carmelus. *Ioannis Hierosolymorum Patriarchæ 44. dum adhuc Eremiticulus solitarius Syria loca, Carmelum præcipuè incoleret, Nicolao Harlemio teste, Discipulus fuit: As witnesseth Nicolaus Harlem, he was the Disciple of Iohn the 44. Patriarch of Hierusalem, whilst he was as yet a louer of the Hermitage, and inhabited the desert places of Syria, but especially the Mount Carmelus.* This may giue antiquitie here to our learned Carmelits, taking their name thence, and as they saie coming from Syria. S. Germanus and S. Lupat sent hither Apostles, by the same holy Pope were first Monckes of Lyrinū Monasterie, and brought that Church seruice hither: And Patrick borne in this our Iland, liuing sometimes with our Glaffenburie Monckes and Scholler to S. German, was in the same manner sent into Ireland. These were the

Rule

Rulers and Directours vnto all our British, Scottish, and Irish Monckes, so much renowned through the whole world.

7. Both English, and Scottish Antiquities witnesse, that soone after S. Augustine of Hippo his death, and long before any Monckes of S. Benedicts Order came hither, the Augustine Monckes ( Canon-Regulares ) were seated and settled here, who were most pious and learned men; *Non tam eruditionis, quam probatissimarum virtutum, veræque pietatis insignes*: Not so much famous for learning, as for approved vertues, and zeale of devotion. S. David, Saint Brendanus, Saint Columbanus, Concellus, and others here wrote Rules of Monckes.

8. To exemplifie but in the worthinesse of the Lyrrian Monckes, who ioyned with ours in Britonie, as S. Casarius Archbishop of Arles neare adioyning thereto, and before Abbot theretestieth, that *Ab Oriente usque ad occidentem, & ab omnibus partibus locis in quibus Christiana Religio colitur, religiosissima vestra conuersatio Christi gloriam prædicatur*: From the East to the West, in all places almost, where Christian Religion is maintained, there to Christ his glorie, your most Christian conuersation was preached. And Beata et felix *Insula Lyrinensis, quæ cum paruula & plana esse videtur, innumerales tamen montes ad cælum misisse cognoscitur. Hæc est quæ eximios nunc Monachos, & castissimos, per omnes Provincias erogat Sacerdotes*: The blessed and happy land of Lyrinum, though

*Veremund.  
& Heft.  
Boeth.  
supra.  
Man. Antiq. in vita S. Birini.  
Capra. in eodem.*

*Sigibert. 2.  
de vir.  
Illustr. in S. Casario.  
Cesar.  
Arelatensis, in omnia 25. ad Monachos.  
Tom. 2. Bibliothec. Patrum.*

it seeme to be little and plaine, yet it is knowne to haue  
sent vnto heauen innumerable mountains. This is she  
which bringeth vp most famous Monckes and  
through all Prouinces sendeth forth most excellent  
Priests.

9. This testimonie of such a witnesse  
being giuen a little before S. Gregories time  
who was so learned a Moncke, and Father to  
many such in Rome, argueth that his Mōkes  
and the Monckes of Lyrinum, could not  
be strangers to each other. S. Gregorie also  
commanding his Monckes he sent into Eng  
glād to goe to the Archbishop of Arles, Suc  
cessour to S. Cesarius so neare Lyrinum for  
his assistance; and they bringing from thence  
into England Assistants and Interpreters and  
S. Augustine being consecrated after Bishop  
of Englād by Ethenus Archbishop of Arles  
according to S. Gregories directions, confir  
meth the same: the accessse of such hither, their  
preachings and directions here, and our first  
English Monckes after S. Augustines com  
ming hither, so honouring the Monckes and  
Monasterie of Lyrinum that they trauelled  
ouer all England and France with them; and  
Saint Benediēt Biscope who was brought  
with our British Monckes when none other  
were here being professed in Lyrinum Monaste  
rie, sheweth how little difference there was  
betweene the old Monckes of Britanie, the  
Monckes of Lyrinum, and Saint Augustines  
and his fellow Monckes sent hither by Be

hol

holy Saint Gregorie the Pope.  
 10. By all accompts it is most certaine in  
 storie that S. Benedict Biscop was pro-  
 mised in Lyrinum, went to Rome, returned  
 into the North part of England, where he  
 was Abbordiuers yeares before S. Benedict  
 Rule, was first giuen, or receiued in these  
 partes, and was also Abbot at Canterburie  
 Abbey, and gaue place to S. Adrian, who was  
 brought hither by the Pope with Saint Theodore  
 also Archbishop there, before S. Wilfride the first  
 Ensigner of S. Benedict's Rule in the North, was  
 Succeeded Archbishop of Yorke to giue it, or gaue  
 the foresaid Rule to the Monckes; as the  
 Monckes themselues confesse. And that he  
 did not deliuer Saint Benedicts Rule to the  
 Monckes in the North, neither was it in his  
 power so to doe, vntill he was Bishop there,  
 which was not vntill the yeare of Christ 670.  
 there about by all Authours, which was  
 firste after S. Benedict Biscops being Abbot  
 both in Northumberland and Canterburie.  
 And whereas some Monckes now would haue  
 Aigulphus a Benedictine Moncke, first to  
 haue perswaded the Monckes of Lyrinum to  
 receiue S. Benedict's Rule, this cannot be, for  
 Aigulphus was a Moncke of Floriacū Mo-  
 nasterie, which was not builded many yeares  
 after this time: and so it is not certaine, but  
 both the Monckes of Canterburie, and those  
 of Northumberland vnder this holy Abbot  
 Benedict Biscop hitherto were Lyrinian,

Math.  
 vvestm.  
 chron.  
 Florent.  
 Vigorn.  
 chron.  
 Sigebert,  
 & alij.

and not Benedictine Monckes; and yet as before, they were of the most Religious and learned Monckes, and Apostolike men in the Christian world, as the rest of our British Monckes (euen by Protestants confession) also were.

II. And this is the glorie of this our English Nation to haue had generally both in Kent, where S. Auguttine was, and in all other parts conuered to Christ, such renowned Fathers and Protogenitours in him: For such were the Monckes of S. Gregories Monasterie in Rome, from which S. Augustine and his fellowes, learned and holy Disciples the most learned and holy Pope S. Gregorie were sent (as our Protestants them selues acknowledge) that euer was. And so learned were the Monckes of this his Monasterie, above other Italian Monckes in that time, that besides the Apostolike men about 40 in number, which S. Gregorie sent into England, he made Maximianus his Abbot there, and Bishop of Siracusas; Marimanus a Monke thereof, Archbishop of Rauennas; and Praxianus another of his Monckes of his Monasterie he sent to Hierusalem, to build a Monasterie there. We haue also warrant from the Church of God, so witnessing in S. Gregories publike office that S. Augustine, and other Monckes he sent into Britanie, (about 40 in number) were learned and holy men, *Missi Britanniam Doctis & Sanctis uiris Augustino*, for

*Jo. Diacon.  
in vita S.  
Gregorij l.  
2. c. 11.*

*Maxia.  
Soppot. l.  
2. atate  
6. in S.  
Benedicto.  
Trithe-  
mius l. de  
script. Ec-  
clesi. in S.  
Benedicto.*



*alijs Monachis: Sending into Britanie learned and  
holy men Augustine, and other Monckes.*

12. But whether S. Augustine, and those  
who came into England with him to con-  
uert it (as they most happily did) were in-  
deede Monckes of S. Benedicts Order, I will  
not heare dispute (leauing it perchance to  
some other worke in hand) it being all one  
to this my purpose whether S. Augustine  
and his companie were Benediction or other  
Monckes: I onely intending now to shew that  
from our first Conuersion in S. Peters time  
vnto these times, there was a continuall suc-  
cession of Priests and of the same Religion,  
for which now in Englad we are so persecu-  
ted: And that S. Augustine and his companie

were most holy and learned men *Dotti and Breviar.*

*Sancti-viri*, that they taught our Predecess- *Roman.*

ours the same faith we now professe, and that *die 12.*

they conuerted to the faith of Christ Ethel- *Martij in*

bert King of Kent, and his Kingdome of Kēt, *festo S.*

and Sebert or Sigebert King of the East *Gregor.*

Saxons with his Kingdome, and preached in *Bed. Hist.*

many other places of England, conuerting in *Eccles.*

them many to Christian Religion. I saie with *Angl. l. 2.*

them and the whole Christian world then, *Matth.*

Asia, Africke, and Europe, agreeing with S. *Vest. in*

Gregorie (who sent hither these so holy and *Chron.*

learned men, and therefore is rightly by Saint *Florent.*

Beade intuled Apostle of England) in Reli- *Vigor.*

gion, vsing his masse, and honouring him *Chronic.*

for a Sainct, (as our Protestants confesse) that *Guliel.*

their *Malmes- &*

*bur l. 2. d.*

*gest. Reg.*

*Angl.*

their doctrine, and Religion was true: and for this part of the world, Italie frō whence they came, France through which they came, England or Britanie whether they came, Ireland, Scotland, and Germanie where some of our Britans and English then were, acknowledging S. Augustines Religion to be true, so prooue vnto vs. So S. Augustine prooued it both by humaine and diuine testimonie. So his Opposits and our persecuting Protestants confesse. To vse their words, *The Britans confessed indeede that to be the way of righteousness, which Augustine had preached and shewed vnto them.*

*Protestants  
in Srowes  
hist.*

13. And he is a simple witted man, if he can vnderstand but the Latine tongue, that doth not most clearely see, and confesse the same, if he will but reade the publicke Church seruice, Masse and the others, which our Protestants confesse S. Gregorie perused, and published, (the Latine and Greeke Church vsing his Masse translated into Greeke, as they doe S. Bafles, and S. Chrysostomes) as also his holy learned workes, which he, Doctour of the Church (and as our Protestants stile him) *The most holy and learned Pope* that euer was, did publish, and are now extant. Thus he and his Legates sent hither into England, generally taught the same Doctrine in all points, which we Catholikes now profess (euen those for which we are so pitifully persecuted) *Rōman Supremacie, Sa-*

*crifices*



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office of Matthe, Sacrificing Priesthood, such  
episcopall Roman Ordination, and what-  
ever elsse now controuersed by Protestants,  
I shall demonstra e against them in euery  
article of their Religion, when I come to the  
conuerſion or the other Parts of England,  
by those which were of our old British Or-  
der and Religion. And yet our English Pro-  
testants publick'y, generally, and with such  
authoritie protest, and testifie, that in the first  
100. yeares of Christ, (within which S. Gre-  
gorie and his Legates liued and taught) the  
Church of Rome was pure and free from er-  
ror. And if she had or should haue erred in  
this publicke doctrinall practises, and orders  
concerning the whole Church, the whole  
Church (which these men denie) should also  
haue erred: For they constantly thus ack-  
nowledge that this most holy and learned  
Pope so published and proposed them. Gre-  
gorius Magnus omnium Pontificum Romanorum do-  
minus & uia prestantissimus. Scholas Cantorum in-  
stituit, & Ambrosii more ecclesiasticas caniones, quas  
Graece dicimus Antiphonas, composuit. Officiarium  
Ecclesie fecit, Antiphonarium nocturnum & diurnum  
instituit. Sacrorum normas digestit, Missarum ritus  
complanauit, & eius Canonem consarcinauit. Gregoris  
the great the most worthiest of all the Bishops of Rome  
in doctrine and life, instituted Schooles of singers, and  
after Ambrose his manner, composed Ecclesiasticall  
songs which in Greeke we call Antiphones. He made  
the office of the Church, he ordered, the nightlie and  
daylie

Io. Bal. di  
Roman.  
Pontifice.  
Art. l. 2. in  
Gregor.  
Magno.  
Robert.  
Farnes. l. 2  
de vit.  
Pontif.  
Rom. in  
cod.  
Magde-  
bur. hist.  
Ecclesiast.  
in Greg.

daylie Antiphonarie, he digested the Rites of the Church, he polished the Ceremonies of the Masse, and the Canon thereof he gathered together.

14. It will be very hard for the quicksighted Persecuting Protestant, to finde any one of their Articles of Religion which was not condemned, and of Catholikes not publicly approued, and practised in the Church of Christ, in and by those so generally receiued and protested Ritualls and Doctrinalls of Religion. And therefore those pure Protestants, which call Catholikes vsually, in respect of their Doctrine Papists; and their holy Religion Papistrie, Papisme, Romanisme or the like, confess plainly, that Saint Augustine from Saint Gregorie brought hither Masse, Altars, Vestments, Chalices, Reliques, Massing Priests, prayer Saintes, for the Deade, and to be briefe Romanisme, Papistrie, all which they terme now in our Catholikes Superstitions. And not only Saint Augustine thus taught and deliuered, but Queene Bertha the French Lady and her Bishop Saint Lethardus did the same, and King Ethelbert with his Countie was conuerted to that Religion. *Conuers. of sus. xoris Berthæ persuasione Ethelbertus Rex Romanismum cum a luntis superstitionibus suscepit.* King Ethelbert being conuerted by the persuasion of his wife, he embraced Romanisme with all it's Superstitions.

*Io. Bal. l. 7.  
de Scripto.  
Brit. cen-  
tur. 6. 2. de  
A. P. Pos-  
tif. Rom.  
in Gregor.  
Franc.  
Godwin.  
conuers. of  
Britan.  
Daniel.  
Powell in  
Girald.  
Cambr.*

15. So we haue not only S. Augustine our  
 postle with his Assisstants, but S. Gregorie,  
 the Church of Rome, Italie and all Subiects  
 that See Apostolike, our King, Queene  
 and all here agreeing then with vs in this Ro-  
 manisme, Papisme, and Papistrie, for which  
 we are now persecuted. And this our Con-  
 version to the true Apostolike Religion of  
 Christ, which is the same, Catholikes now  
 professie (as both Catholikes and Protestants  
 acknowledge) was miraculously prooued, and  
 retold by the words of God his propheti-  
 all holy Bishop S. Keregerne long before in  
 the declination of the Britans, that God  
 would giue Britanie ouer to Forraine Na-  
 tions, which knewe not God, and Chri-  
 st. *ma legis Religio usque ad præsinitum tempus*  
*supra bitur. Sed in pristinum statum, in d me-*  
*rem miserante Deo in fine reparabitur: the Re-*  
*gion of the Christian Lawe vnto a determinate*  
*time shall be dissipated: but in the end by God*  
*his mercie it shall be restored to*

*S. Asaph;  
 in vit. S.  
 Keregerne.  
 Capgrau.  
 in cod.  
 Jo. Bal. l.  
 de Scrip-  
 tor. centur.  
 1. in Kere-  
 tigeno.*

*it's former, yea better  
 state.*

T H E

## THE III. CHAPTER.

*The like proued, of all other persons and parts of England, as also the Britains, that their Religion was the same with the Apostles, and the which our now Persecuted Catholikes Professe and maintaine.*

1. **N**OW let vs come to the Conuersion of the other parts of England, not conuerted by S. Augustine, or his Mission from Rome, but by others, our old British or Scottish Bishops and Priests in some parts before, (by many writers,) and in the farthest, after. And because amongst others the Religious of our old British Order haue influence therein, ~~as~~ I lately spake of Mockes sent into England by Saint Gregorie, and of their labours and Religion here, I will now ioine these vnto them. Their Antiquities haue deliuered before, from S. Ioseph of Aramathia, which buried Christ, arriuing here, in the yeare of his Natiuitie 63.

2. To take better knowledge of their heavenly life, and conuersation on earth, I will set downe their Rule as (with some alteration

is vsuall in such holy Orders), it was ap-  
 proued and deliuered to our Monckes by S.  
 Dauid Metropolitane Archbishop in Brita-  
 nie, that most learned Religious holy Pre-  
 late liuing vntill with in 50. yeares of S. Au-  
 gustines comming hither. *Dauid constructo in*  
*alle Rosina Monasterio, talem canobialis praposti-*  
*gorem decreuit: ut Monachorum quisque quotidiano*  
*sudās operi manuum labore suam in commune trans-*  
*feret vitam, dicens: Qui enim non laborat, ait A-*  
*stolus, non manducet; nesciens enim quod secunda quies,*  
*isiorum fomes & mater esset. Monachorum hume-*  
*s duris fatigationibus subingauit: nam qui sub otij*  
*quiete tempora mentesque submitunt, instabilem spiri-*  
*um, libidinisque stimulos sine quiete parturiunt. Pos-*  
*siones enim Iniquorum respuebant, dona reprobabāt,*  
*uitias detestabantur, bonum nulla ad arandum cura:*  
*quisque sibi & fratribus diuitia, quisque & eos. Nul-*  
*on prater necessarium inter eos habebatur colloquium,*  
*quisque aut orando, aut Deo placita cogitando, in-*  
*nitum opus peragebat. Pervento autem R. r. a. l. opere,*  
*Monasterij Claustra reuertentes, aut legendo, aut*  
*ribendo, aut orando totam ad vespertum peragebāt*  
*em. In vespere verd audito Nola pulsu, dimissis*  
*ox operibus, Ecclesiam petebant, & visis in calo-*  
*llis ad mensam conuenientes citra saturitatem come-*  
*bant: nimia enim satietas, quamvis solius panis,*  
*curiam generat. Pane autem & oleribus sale conditis*  
*si; frum lacte aqua mixto restringebant. Pervento*  
*na quasi per tres horas, vigilijs, orationibus, genu-*  
*tionibus insistebant. Quamdiu in Ecclesia orationi-*  
*vacabant, nullus oscitare, nullus sternutationem*  
*facere,*

The Rule  
 of our old  
 British  
 Monckes  
 Manu-  
 script. an-  
 tiqu. in vita  
 S. Davidis.  
 10. Cap-  
 gra. Cap-  
 tal. in  
 sed.

facere, vel aliam foras iacere licenter audebat. Hi  
ita gestis sopori membra dabant, & pullorum cantu  
expergerant, usque ad diem orationibus dediti erant.  
Cogitationes Patri propalabant. Patris licentiam etiam  
vel ad naturam requisita petebant. Pellinis vestibus in-  
duebantur. Quoniam sancti propositi conversationem  
desiderans fratrum intire consortium postularet, prius  
decem diebus praeforis Monasterii quasi reprobatus  
necnon & verborum opprobriis confusus, remaneret.  
Si autem bene utens patientiam ad decimum perstare  
diem, acceptus prius à Seniore qui Portae praerat con-  
structus serviebat. Illucque per multum temporis desu-  
dans, fractusque multis animi aduersitatibus, tandem  
fratrum merebatur intire consortium. A conuersatione  
nem cupientibus eorum nihil recipiebant, sed nudi re-  
lucè nanfragio euadentes recepti erant, ut occasione  
se extollendi non haberent. S. autem David post matu-  
tinas frigidam petebat aquam, in qua diutius manens  
carnis ardorem domabat. Orphanorum, Pupillorum  
Viduarum, Egentium, Peregrinorum multitudinem pascie-  
bat. In English epitomated: They had not Riches  
or proprietie. Received nothing of the wicked, they li-  
ued by their labour. They had not cattell, norhing be-  
themselves to till their ground, no speach except neede  
sarie at their worke, but with prayer and meditation  
they performed it. They, did not eat till night, and  
their diet then was bread, herbs, and salt, they  
drinke water and milke mixed together. After the  
refection they persisted three howers in watching and  
prayer upon their knees: then sleeping untill the  
crowing of the Cocke, they arose to their prayers untill  
daylight. Ending their corporall labour, they returned  
to the



their Monasteries and spent all the day untill the evening, either in reading, writing, or prayer, when the day was appeared, in the evening in the sound of their bell, they went to the Church. And after to their spare of bodie. This was part of the Rule of our British Monckes approued by this greatest relate here who receiued in all Churches discipline by the Roman Authoritie.

3. Their Bishops and Priests were of great steritie in conuersation. The Archbishops of S. David, neuer did eate flesh vntill Morneue, about the yeare of Christ 950. The Bishops and Priests liued as the remembred Monckes, as we finde in S. Niniā and others. Our Monasteries were the greatest in the world. That of Bangor had 2100. (by diuers any more) Monckes. S. Brēdan in his Monasterie 3000. Disciples. S. VVandilocus and Gomogillus about 3000. vnder them. S. Sentigern and S. Asaph had vnder each of them 960. wherof about 360. were Apostolike Preachers, and yet to speake euen in our enemies words *Being diuided into companies they attended the service of God in the Church in such sort, day, and night perpetually, seruite was there continued, some while by some, and other while by others, according to an order by him (S. Kentegern) established and set downe.*

4. And although in some parte amongst the Britans (afflicted with Pagans Inuasions, and cohabitation with them) this great pietie and deuotion was decayed, not long before

Annals.  
Ecl. S.  
Davidis.  
Godw. Catal.  
of  
S. David,  
in Mor-  
gane.  
Dian. antiq.  
V. S. Niniā.  
Capgrau.  
in cod.  
Hilfar.  
Britan.  
Bed. hylar.  
March.  
westm.  
chronic.  
Capgrau.  
in breitan.  
to. Bal. in  
and cent. 1.  
in Kenti-  
gern.  
Capgrau.  
in cod.  
Godw.  
catal. in S.  
Asaph.  
Kentegern.  
Monasteri.  
antiq. Brit.  
de prima  
Institut.  
Ecclesiast.  
Seruic.



S. Augustines comming hither from S. G  
 gorie then Pope: yet many of these with the  
 holy Disciples, as S. Brendan, Vuandilocu  
 Gomogillus, Kentegernus, Asaphus and  
 others still continued in their Apostolike pu  
 ritie and perfection, together with all ou  
 three Archbishops of Britanie, many Bi  
 hops, and Priests thereof, in the same faith  
 and Religiō, which they receiued in our fir  
 Conuerſiō, some Ceremonies onely (of which  
 the obseruation of Easter was the greatest  
 questioned with some of them, but no mate  
 riall and essentiall points at all. And such wa  
 their holinesse euen here in Britanie when  
 into the Pagans were entered, that to exem  
 plifie in one place of Glastenburie, whose  
 Church-yard there vpon was called *Tumulus*  
*Sanctorum*. The Sepulcher of Saints thousandes  
 Saints, *Milia*, were interred there, before the  
 yeare of Christ 550. The old Antiquities of  
 Glastenburie recompt 104000. (*cum centum*  
*quatuor millibus*, and adde that the Church-yard  
 (it being one of the greatest in compass)  
 and the Altars aboue, on and vnder them  
 are so full of holy Relicks that there was no  
 spare place to be founde: *Non in toto illo Cœme*  
*terio à profunditate 16. pedum vsq; ad eius superficiem*  
*à Sanctorum cineribus habetur locus vacuus*: In  
 that Church-yard for 16. Foot deepe to the superfi  
 or top thereof, no place was found voyed of the ashes  
 Saints. And not onely Churches and Church  
 yards were esteemed thus holy for the Bodies  
 off

Of so many Saints buried in them, but whole  
 Countries, and Ilands, for, and from the San-  
 ctitie of so many miraculous British Saints  
 liuing in the, tooke and doe keepe still their  
 names of holy Iles, Lands, and the like. And  
 so great was the Sanctitie, learned and Apo-  
 stolike glorie of these our British Bishops,  
 Culdeys, Priests, ad Religious in those times  
 that we may almost saie of them, as the Scrip-  
 ture saied of the Apostles *In omnem terram ex-  
 iit sonus eorum, & in fines orbis terra verba eorum:*  
 Into all the earth hath the sound of them gone forth:  
 and unto the end of the whole world the worde of  
 them. They preached in all, or almost all the  
 world, more then we finde deliuered of any  
 Apostolike Clergie men, or any Religious  
 since then.

5. All the world knoweth their preaching  
 and preuailing in all Britanie, Ireland, and  
 all Ilands; To the Caledonians, Athals, Ho-  
 rests, Orchadians, Norwegians, Islandians,  
 by Papall authoritie and of Saint Gregorie  
 himself. It is cōtained in our old Saxon pub-  
 lick lawes many hundred yeares old, that  
 they preached with like Commission before  
 that time in Island, Greenland (accompted  
 part of America) Scantia, Norwegia, Sne-  
 chorda Gutlandia or Iutland, Dacia, Seme-  
 landia, Winlandia, Curlandia, Roe, Femelā-  
 dia, Wirelandia, Flandria, Cherrela, Lappa  
 Lapland, & omnes terras & Insulas Orientalis O-  
 cciani usque Russiam, & multas alias Insulas vltra

Mauw  
 script.  
 antiq.  
 S. Asaph.  
 & Capgr.  
 in vit. S.  
 Kentegard  
 Bal. scrip.  
 Brit. cōm.  
 1. in Kēs.  
 Godw.  
 Cata. epis.  
 in Asaph.  
 Kentegr.  
 Saxonico.  
 leges an-  
 tiq. inter  
 leg. S.  
 Edwardi  
 Regis.  
 Gul. Sam-  
 bard. l. de  
 prius An-  
 glor. legib.

*Scantiam vsquedum sub Septentrione: and all other  
Ilands and Lands to Russia in the East and many  
other Ilands beyond Scantia in the North. Yf we  
turne from the East and North to West, eue  
the West India, or that America, we finde in  
the old Manuscripte Author (that wrote S.  
Brendans trauailes and life) Capgrau and  
others, that many Apostolike Priests, conse-  
crated by Saint Patrick that great Aposto-  
lik man, went thither, preached, liued, and  
died there. If we turne South, to make a cir-  
cuite we had in Saint Peters time our Saint  
Manfuetus his Disciple, an Apostolik Prea-  
cher in Germanie and Bishop of Trull in Lo-  
raine. We had in the same age our blessed  
Beatus consecrated at Rome by Saint Peter,  
or presently after, Preacher and Apostle of  
the Heluetians. We had Saint Lucius, or Lu-  
cian by some Conuertor and Apostle of the  
Bauarians as they acknowledge. VVe had  
our S. Columbanus, S. Gallus, S. Kilianus,  
Totnanus, the both Ewaldi, Furseus, Foil-  
lanus, Vltanus, Offa or Offo, VVitbertus or  
VViðbertus, S. VVillibrodus and his eleuen  
Associats Schollers to S. Egbert of our old  
British Apostolick Order, S. VVyrus, Saint  
Plechelmus, Egelbertus, Saint Dysibodius  
with many in his companie of his Associats.  
All these were of our old Apostolicall Priests,  
and Religious Order here before any other  
Order came into Britanie: who as Apostolike  
men with Papall authoritie, preached in*

Gallia,

Gallia, Almanian, Italia, Franconia, Bauaria, Thuringia, Halsia, Frisia, Dania, and other Countries, diuers of them by Papal power were consecrated Bishops, others Abbots, and in other degrees, they founded Monasteries ad Religious houses in great nūber, which could not be of any other Order thē in which their founders and Rules were trained vp, and professed in, to wit, that our most auncient, holy and learned British Order.

6. This our Protestant Persecutours themselves acknowledge; who speaking of Banor, a Monasterie of our British order here and of S. Columban and Brendan, two Disciples of Cōgellus Abbot thereof they testifie

that S. Bernardus hunc locum tradit primum extisse Monasteriorum caput, & multa generauiſſe Monachorum millia Huius Discipuli fuere plures, quorum Columbanus Galliam, Germaniam, & Italiam; Genlanus vero Hiberniam & Scotiam Monachorum habitaculis implcuit: Saint Bernard relateth this to haue bene the head and chieft of Monasteries, and to haue begotten many thousands of Monkes, many were his Disciples, of whom Columbanus filled France, Germanie and Italie; Brendan Ireland and Scotland with habitations of Monkes. To these I might adde that renowned Archbishop and apostolike Legate Arch. bishop of Moguntia saint Boniface, and his holy companie, and martyrs with him, who being a child but of few yeares old was brought vp by our Apostolike Priests, ad after entered into the Monasteries

Bernard.  
in vit.  
Malachie.  
Io. Bal.  
Scriptor.  
Brit. cen-  
sur 1. 2.  
Congello.

steries of Exancester with vulthardus a  
Moncke of our old British Order, and after  
into the Monasterie of Huntscelle vnder Win-  
bert Abbot of the same profession, where he  
liued a long time: and afterwards going into  
Germanie being and Abbot there, he spent  
diuers yeares in preaching, before he went  
to Rome, in the time of Pope Gregorie the  
second, by whom he was ordained Bishop  
Archbishop and Legate in the yeare of Christ  
719. and liued vntill he was martyred in the  
yeare 754. the 36. yeare of his being Bishop  
with 53. others: *Cum alijs quinquaginta tribus*  
Matthew of westminster saith, it was in the  
yeare 753. by which accompt his Abbots  
England must needs be professed in the old  
British Order.

7. Marianus Scotus a Scot by Nation  
and liuing in a strict discipline, a Moncke  
Germanie within 200. yeares of S. Boni-  
cius his time, though he acknowledgeth him  
to be an English man *Anglus*, yet very oft  
calleth him *Scotus* a Scot, in no other respect  
then for his being of the Scottish Order, and  
that regard calleth these Monasteries: *Monasteria Sanctorum Scotorum, Sancti Galli & Sancti Bonifacii*: Monasteries of the Scottish Saints S. Gallus  
S. Boniface. VWhen it is certaine, and he  
knew that neither of them was a Scot by Na-  
tion, but onely in profession. He proueth  
further that euen in his time, there were  
Monckes of the Scottish old Order there, who

had a peculiar Monasterie in Colen where  
the Abbot with others were Scots, *Helias Sco-*  
*us abbas*. Who professed a strict Religion, and  
in the opinion of men, given to more liber-  
(e.) ouer greate Discipline, *Religionem di-*  
*sciplinam, disciplinamque nimiam*: and God did mi-  
raculously approue it. This was also the con-  
dition of S. Benedict Bilcope Master to Saint  
ede being a childe; this the condition of  
colfridus, and Easterwinus whom S. Bo-  
face constituted Abbots in his absence in  
his Monasteries.

8. Wales had seuen Bishops with an  
archbishop, others with their Clergie were  
ed thither out of England, and yet diuers  
mained still in other parts, with many Chri-  
tians, euen Vniuersities, as that of Cambridge  
ce then as they saie from all error and ne-  
er censured by Saint Gregorie as some were.  
their difference from the Church of Rome  
as not in Questions of faith, but others tol-  
erable and tollerated, and this had not beene  
ong for in S. Dauids time a litle before, all  
greed in all things with Rome. *Omnes Britan-*

*Ecclesie modum & Regulam Romanam auctoritate*  
*seperunt*: All the Churches of Britanie tooke their  
anner and Rule by Roman auctoritie.

9. The greate Kingedome of Northum-  
erland bounded with Trent and Scotland,  
ere thus couverted. The greatest kingedome  
f Mercia which then comprehended 23.  
hyres, in 20. & tribus Prouincijs, quae Angli

*Manu-*  
*script. an-*  
*tiqu. in vit.*  
*S. Dauidis.*  
*Capgrau.*  
*in eod.*

*Matth.*  
*West. in*  
*chronic.*  
*an. 794.*  
*Stows ki-*  
*flor. in*  
*Merclan.*



*Shiras* appellant, was converted by the old renowned Clergie men, Bishops, Priests and Monckes that were of our old British Order they in their Auncestors receiuing Conuerſion from ſuch our Britans, and theſelue alſo living within the limits and boundes of Britanie or England now: for their Iland Saint Bede and others witneſſe belonged to our Countrey: *Insula Hydeſti, cuius Monasterium in cunctis penè Septentrionalium Scotorum & omnium Pictorum Monasterijs non paruo tempore Arcem tenebat, regendisq; eorum populis præerat. Quæ videlicet Insula ad ius quidem Britannia pertinet, non magis ab ea facto discreta: Ubiſe Monasterie (in the Ile Hydeſtine) was no ſmall time the chiefe houſe of all the Monasteries. Allmoſt of all the Northeren Scots and of the Abbeyes of all the Redbankes, and had the ſouerainie in ruling of their people. Which Ile in every deede, belongeth to the right of Britanie, being ſeuered from it with a narrow ſea. Sebert King of the Eaſt Angles was converted in Burgundie and brought ouer with him (who was conſecrated after Biſhop of his Countrey) Saint Felix, and he ſo honoured the Priests of our old British Order, that Saint Furseus one thereof, comming hither, and with his allowance and donation building a Monasterie of that Order, King Sebert himſelf entered into Monaſticall life, and was professed a Moncke therein, *Regni negotijs cognato ſuo Egnio commendatis in Monasterio à ſancto Furſeo ſibi conſtrato habitum Monachalem ſuſcepit: Committing the**

*Bed. Eccl.  
hiſt. l. 3.  
cap. 3.*

*affaires*

re Affairs of his Kingdome to his Kinsman Egeerk, he  
and betooke himselfe to Monasticall habit in a Monasterie  
der founded by S. Emseus.

11. Concerning the Kingdome of the East  
Saxons, Sigebert their King joyned herein  
with the Northumbers and was baptized by  
d Bishop Finan of the Scottish Order ad Bishop  
d of his Countrie. Ced that was of the same  
order and consecrated by S. Finan, he in all  
his dominions consecrated Priests, and Dea-  
cons in all places of Essex, but especially at  
delthancester and Tilberie: For although King  
Seber's sonne of Sledda was a Christiā before,  
yet he dying, the Countrie vnder his sonnes  
f d Serred and Sigbert (deadly enemies to Chri-  
stian profession) was till then in Infideli-  
d the tie.

12. To come to the west Saxons, although  
e in they receiued the faith by Saint Birinus sent  
eing from Rome, yet at the Baptisme of their  
g o King Kinegiltus, S. Oswald King of Northū-  
die King Kinegiltus, S. Oswald King of Northū-  
on berland was Godfather vnto him, and he  
married King Oswald his daughter, and Do-  
minauerunt ambo Reges, both these Kings gaue him  
our Dorchester, fixe miles from Oxford, to settle  
one al there his Episcopall See. And in the yeare  
erie 635. He instituted there, *Canonicos seculares: secu-*  
red at *Canons.* VVe reade in the Manuscript of the  
d Antiquities of winchester that he builded  
vnto againe the old Monasterie of winchester,  
founded in king Lucius time, and did restore  
the vnto, or in it, againe holy Monckes, which  
were

*Gildas l.  
de excid.  
Britan.  
Matth.  
Westm.  
Chronic.  
an. 386.*

*Bed. histo.  
Eccles. lib.  
4. cap. 13  
Mann-  
script. an-  
tig. in  
vit. S.  
Vilfridi.  
Capgrau.  
in catal.  
in cod.*

*Guliel.  
Malmesb.  
Lenthe-  
rius  
Saxonia  
Epi/cop.  
in chart.  
an. 675.*

were not long (if at all) before Saint Augu-  
stines comming, driuen thence: for we are as-  
sured that in the time of Constantine, kins-  
ma to king Arthur killing the sonne of Mor-  
dred before the Altar of that Monasterie,  
they were there and without doubt in king  
Careticus his time in the yeare 386. when and  
not before Bishops, Priests and Moncks fled  
into wales. So the Moncks placed there  
could be no others, but such as had beene  
driuen from thence before, who still in them-  
selves or succession of that order continued  
in those parts, as in the Scotish and British  
Order in the Monasteries of Bosenham where  
Dicul a Scot was Abbot; in Redford, vnder  
Abbot Kinebertus; at Malmesburie, vnder  
Meildulphus a Scotish Moncke, *Natione Scoto,  
eruditione phylosopho, professione Monacho*: By nation  
a Scot, in learning a Phylosopher, in profession a  
Moncke. VVho was so famous there, that he  
gaue the old name Maildulfesburch to that  
place, where and vnder whom, in the same  
discipline S. Aldelme after Abbot there was  
brought vp, *A primo auo infantia*: from his child-  
hood. Bishop Eleutherius in his graunt to that  
house dated 675. proueth there were many  
Abbots and Abbies in these places in that  
time.

13. VVilliam of Malmesburie with the An-  
tiquities of Glaistenburie assureth vs, that in  
our renowned Abbey of Glaistenburie after  
Saint Augustines comming, and during his  
being

being here in the yeare 601. we had our old Moncks in quiet, and peace, their Abbot was called *Morgret*, the Bishop vnder whom they then liued, *Manuto*, *Manuto Episcopus*, and their King, *Rex Domnonia*, whose name by the oldnesse of the Record is not remembred: *Quis iste Rex fuit sedula vetustas negat scire*, he was their Benefaictour and gaue them, or confirmed to them *Insuitrin*, *Terram quæ appellatur Insuitrin ad Ecclesiam vetustam concessit*, ad petitionem *Morgret eiusdem loci Abbatis*: The land which is called *Insuitrin* he granted to the old Church by the petition of *Morgret* Abbot of that place, and their Bishop *Manuto* wrote and confirmed it. *Ego Manuto Episcopus hanc chartam scripsi*: I Bishop *Manuto* wrote this paper.

14. Besides this Bishop, England had then at Saint Augustines coming diuers Bishops here, ordered or sent by the Popes authority, Saint Asaph in the west, S. Iuo in Huntingtonsyrre, S. Lethard in Kent: and others not vnprobably in other places, besides our British Bishops in VVales, and those of Scotland. And to remember but the names of our first Bishops in England after S. Augustines coming besides Kent and London, where he and his Associats were Bishops, all which vndoubtedly by all writers Catholike and Protestant, old or new, Monasticall or others, either were of our British old Order, or ioyned with them, that were at that time here.

15. VVe haue in the North Saint Aidan, Finan, Colman, Tuda, Eata, Cuthbert. For Yorke S. Paulinus the first, by Marianus was *ex Francia*, and staied but onely 6. yeares: after him S. Cedda, S. Wilfride, Bosā, Saint John called of Beuerlaie brought vp in Saint Hilda her old Monasterie. At winchester we had S. Birinus spoakē of before who restored in that Monasterie our old Mōckes and ioyned with the Northumbers: Agilbertus a Frenchman who preached long in Ireland ioyned also with the Northumbers: VVin also a Frenchman, and Eleutherius remembered before. In Lichfeild we had Diuma, or Dwyne a Scot hauing all Middle England for his Dioces, so had sixe or seuen of his Successours, all such vntill the yeare 678. Cellach a Scot, Trumhere, Iaruman, Cedda, Wilfride, Saxulf. I passe ouer all the old Sees in Wales knowne and confessed by all to haue had none but such Bishops.

16. Such also was the ordinarie ād vniuersall pietie and sanctitie of our old holy Priests and Preachers of that time, before any later Order was receiued, euen of the laie people conuerted and taught by them, as the learned Saint Bede then liuing much bewailerth the great change, and alteration, saying: *In tantum autem vita illius (Aidani) a nostri temporis senectutis distabat, ut omnes qui cum eo incedebant, sine attonsi, sive laici meditari deberent, id est, aut legendis Scripturis, aut Psalmis discendis: S. Aidan his life*

*Beda l. 3.  
Hist. Eccles. Angl.  
cap. 5.*

*was*

as so farre different from the slouthfulnesse of our  
me, that all those which went with him, wheather  
monkes, or Laikes were to meditate, that is, they  
were to bestowe their time either in reading Scripture,  
learning the Psalmes. And in an other place  
saith thus of Bishop Colman (who disputed  
with Saint VVilfrid) and of his Prede-  
cessours: *Quanta autem parsimonia cuiusque conti-*  
*nitia fuerit ipse cum predecessoris suis, testabatur*  
*ipse locus, quem regebat:* Of how great abstin-  
and continencie he was with his Predecessours the  
place it selfe which he ruled, did witnesse, where,  
when they went away, very few houses besides the  
church remained, and these houses onely without  
which ciuill conuersation could not continue. They had  
monie, nothing but cattell. If they received any mo-  
of the riche, presently they gave it to the poore. All  
care of those Doctours then was to serue God and not  
the worlde. All their desire was for the soule, and not  
the bellie: whereupon in that time the habite of Reli-  
gion was in greate reuerence, so that wheresoever a  
Priest or Moncke did come, he was, ioyfully receiued  
as the Seruant of God. And if any trauailing  
Priest did meete him (a Priest) bending  
his selues they reioyced to be signed with his hande,  
blessed by his mouth. They gave diligent eare to his  
exhortations. Vpon the sondayes they flockt to the Church  
or Monasteries to be instructed in the word of God. If  
a Priest chanced to come into a villadge the Inha-  
bitants presently came together, and desired to receiue  
the word of life from him. For there was no other cause  
why Priests or Ecclesiasticall men to goe to Villages, but

Bed. histo  
ecclesiast.  
l. 3. ca. 26.



to speake briefly, to cuer soules. And they were so  
 from all infection of couetousnesse, that they would  
 (except compelled by the riche men of the world) re-  
 ceine lands or possessions to build Monasteries. Which  
 custome was generally obserued in the Churches of the  
 kingdome of Northumberland, sometime after wards  
 Thus of Saint Aidan their first Apostle, and  
 of his Disciples and people by him conuer-  
 ted, and although he kept Easter otherwise  
 then those did which came from Rome, yet  
 he was, and worthily beloued of all, euene  
 the Archbishop of Canterburie Honorius  
 for his workes of faith, pietie, and charitie  
 and during his life that difference was patient-  
 ly endured. And this was not an errour com-  
 mon to all Scots, but to some of the, for Rome  
 and others impugned it. And when it was ro-  
 ted out, it was not done by Mockes or others  
 from Rome, but as Saint Bede and others  
 prooue, either by the Popes admonitiō, as  
 Ireland, by Bishop Agilbertus, and Saint  
 Wilfride in Northumberland, and in other  
 places by Saint Egbertus, Adamnanus and  
 others of their old owne Order and profes-  
 sion.

17. In this I haue the longer insisted, not  
 onely for the glorie and honour of those  
 Fathers in Christ, (not iustly to be taken  
 from them, to be giuen vnto others, and that  
 it is the honor of our English Priests  
 Catholiks to be heires, successours, and  
 children to such Antecessours and parents

Bed. l. 3. 4.  
 5.  
 Guliel.  
 Malmesb.  
 Matth.  
 Westm.  
 Floren.  
 Wigorn.

Religions) But because it is the most common received, allowed, and approved opinion, and confession of our English Protestants, and those their best learned in their estimation (to write in their owne very words.)

At the coming of Augustine there flourished with the Britans the preaching of the truth, sincere doctrine, liuelie faith, and the pure worship of God, such as from the Apostles themselves was by Gods commandement deliuered to the Churches. The Britans before Augustines coming continued in the faith of Christ euen from the Apostles time. After the Britans embraced the faith of Christ they neuer forsooke it, neither when Augustine came into the Iland. So many and so great a number of the old names of Priests, Moncks, Abbots, Prelates, Bishops, Churches, Abbeys and Sees, which haue bene in euery age, doth sufficiently prooue, that the gospell which was preached in Britanie in the first times of the Apostles, was not only allwaies firmly retained, but in euery age augmented, and dilated, did increased. Many of the Christian Britans fearing the crueltie of Dioclesian, fled to the Scots, among whome very many renowned for learning and Integrity of life remained still in Scotland, and liued a solitarie life in so great opinion of holitie with all men, that after their deaths their cells were chaunged into Churches. And thereupon it remained a custome to posterity, that the old Scots call their Churches, Cells. This kind of Moncks men called Aldes worshippers of God. The later Kinde of Monckes was in learning and holinesse so farre inferior vnto them, how much in riches, ceremonies,

David Pat.  
Well. 10

annotat.  
int. 2. De  
valde Ca-  
bren. de  
Itinerar.  
Camb.

10. Bal. in  
Ad. Ro-  
man. per-  
isic. 1. 2. 23

Gregor. 1.  
Francis.  
Godwin.  
conuers. of  
Brit. p. 43.  
Falk.

answ. 20 a  
cont.

Cath. p. 4.  
Middletown.  
papist.

pag. 202.  
Foxe Ad.

and Men.  
pag. 463.  
edit. 10.

1576.

10. Gost.  
lin. Histor.  
ecclesiast.  
Matth.

parker.  
Antiquit.  
Brit. pag.

6. 7. 8. 9.  
10. 11.

and

Theater  
of great  
Britanie  
l. 6.  
Georg.  
Buchan.  
Rer. Scoti-  
car. l. 4.  
Reg. 35. l.  
3. Reg. 49.  
Reg. 65.

Capgrau.  
in vit. S.  
Brendani.

and other externall manner of Rites they exceeded the  
VVhen Augustine was sent by Gregorie, the Britan  
were instructed by Moncks which that age had, lea  
ned and Godly. Many Scottish Moncks for loue  
Godlinesse trauailed into France and Germanie and  
preached the Christian doctrine about Rhene, and  
buildd Monasteries in many places. For there were yet  
among the Scots many Moncks of the old discipline  
And the Germans gaue that memorie unto them, that  
euen to our age of Protestants, they made Scots Rulers  
them. *Apud Scotos enim adhuc multi erant Monachi  
vetere Discipline nondum extincta literis & pietate  
insignes: Many worthy Moncks both for the old  
Discipline not yet extinguished, learning and pietie  
were yet among the Scots. Iohn Capgrau of the  
Order of Eremites very learned in Protestant  
Iudgment liuing vntill the yeare 1464. he ob  
witnessed that the auncient Rule of the Mōck  
written by S. Brendan remained vntill his  
time: *Brendanus scripsit ex ore Angeli sanctam Re  
gulam, quæ vsque hodie manet: Brendanus wrote from  
the mouth of an Angell that holy Rule, which to this  
day continueth. And no doubt but that his holy  
ly Order, and that of our Carmelites, as also  
our Carthusians most renowned here, ha  
discent from thence.**

18. Their Religion was by the Protestants  
the true Apostolike Religion, and yet they  
agreed in all essentiall things with those that  
came from Rome, with Saint Augustine who  
brought hither the same Religion (as before  
is related) which our Catholicks now pro  
fesse

esse, and our Ancestours Saxons receiued  
from them. And the chieft among them in  
all part whatsoeuer, agreed with the Church  
of Rome, and had their Apostolike power  
and allowance thence: So S. Kentegern that  
went seuen times to Rome and was approued  
here, and at his death gaue seuer charge to  
his Disciples in number 965. firmly to ob-  
serue and keepe the Decrees and Ordinances  
of the holy Roman Church: *Conuocatis Disci-*  
*plis suis de obseruatione sanctæ Religionis mutua cha-*  
*ritatis, pacis, hospitalitatis, et lectionis, ac oratio-*  
*nis instantia, hortabatur eos. De Sanctorum Patrum*  
*secreta, sanctæque Romanæ Ecclesiæ instituta fir-*  
*miter custodiendis, fortia dedit ac dereliquit precepta:*  
calling together his Disciples he exhorted them to  
the obseruance of holy Religion, mutuall Charitie,  
peace, hospitalitie, and of exact diligence in reading  
and prayer. For the constant keeping of the Decrees  
of the holy Fathers, and the Institutes of the holy  
Roman Church, he gaue and left forcible precepts.  
Saint Asaph Bishop, a Britane Ruler of so  
many Apostolike men here in Britanie, in all  
things agreed with Rome, and had Appro-  
bation and power thence. So S. Molochus  
most renowned, ioyning in all things with  
the Roman Legate, Saint Bonifacius, Quiri-  
as and those that came with him. Therefore  
cannot be questioned, but our Saxon An-  
cestours then receiued the same faith and Re-  
ligion we Catholikes now professe, and so  
offer for profession thereof, which will be in

S. Asaph.  
in vit. S.  
Kentegern.  
Capgrau.  
in eod.

vit. S.  
Asaph.  
Bal. centu.  
in Asapho.  
Godwin.  
catal. in  
Asaph.  
Veremund.  
hist.  
Hector  
Booth.  
Scotor.  
hist. l. 9.  
Holinsb.  
hist. of  
Scotl.

50      *A Defence of Catholikes, 4. Chap.*  
euery particular most manifest, in that which  
now shall followe, concerning Articles of  
Protestant Religion, and euery of them that  
is against Catholike Religion.

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THE IIII. CHAPTER.

*The Religion of the Apostles, of our primitive  
Christian Britans, of the first Christiā Saxons,  
and of our now persecuted Catholiks, prooued to be  
and the same in euery Article, against  
Protestants and Persecutors.*

1. **I**t is proued before, and confessed  
that the difference betweene Saint Augustin  
and our Britans, was of things Ceremoniall  
and whereas our Protestants finde much fault  
at our Ceremonies, which it pleaseth them  
to terme Popish, Giraldus Cambrensis the learned  
British Bishop and writer, setteth them  
downe, which the Britans kept otherwise  
then the Romas, which are more Popish  
Papisticall by Protestants Iudgment, then  
the Romans were. It is strange among  
best Authors how the Britans should differ

Girald.  
Cambren.  
descript.  
Camb.  
cap. 18.  
David Pow-  
ell. anno-  
tat. in  
eund.

in obseruation of Easter, or any thing else  
from Rome (but by the Iniurie of the trou-  
les here by warrs hindering enterecourse thi-  
ther and from thence) for frō the beginning, as  
before, and in euery age we had our chiefe  
ruling Bishops, and Priests from thence : in  
the first, from S. Peter; in the second age,  
from Saint Eleutherius; in the third, frō Pope  
Victor; in the fourth, by Saint Ninian, and  
others comming, and sent from thence; in the  
fift, from S. Celestine by S. Palladius, Saint  
Germanus, Lupus, Patrick, Seuerus, and  
others, in the sixt, by S. Kentegerne, S. A-  
sh, S. Iuo, S. Lethard, and others before,  
Augustine. And to make a brieft mention  
of euery Article in particular, now contro-  
uersed with these Protestāts, as they are con-  
tained in their booke of Articles: These our  
patient Britans and Scots retaining their  
Apostolike doctrine (as these men said)  
stood in euery Article with the present Ca-  
tholiks, and in them all dissented from Pro-  
testants.

They had the Scripturs from the Ro-  
man Church, those which Catholikes hold  
for Scripturs, so Eleutherius himselfe,  
Gildas and others proue. That they did  
hold all needfull thinges to be contained  
in scriptures, but some by Traditions, their  
twofold Traditions in many matters of mo-  
ment by Protestant confession, is a manifest  
argument, and will appeare in many Arti-

*Eleuther.  
Pap. epist.  
ad Lucium  
Reg. Brit.  
Gild. l. de  
excid. &  
conquest.  
Britan.*



*Gild. suppr.  
Hist. Brit.  
antiq. ma-  
nuscript.*

cles following. And this is euident in the confessed Sacrifice of Masse, and sacrifice in Priesthood, being to offer Sacrifice for the liuing and dead, as Protestants confesse; and that in all Masses, there is the doctrine and practice of Transubstantiation, and Real presence, the doctrine and practise of Purgatorie and praier for the dead, of praying vnto Saincts, and their protection of diuine orders ecclesiasticall which Protestants haue not; the doctrine of merits and good deeds, deniall of Iustification by faith onely; and almost all doctrines which Catholikes hold, and Protestants denie to be contained in Scriptures, or to be professed; which Catholikes doctines against these Protestants in the Articles of Religion, they themselues acknowledge to be contained in the old Masse the Britans, the Papisticall Masse, *Missæ Papistica*, as some of them terme it before S. Celestins time.

*ad Gal. l. 2.  
act. Romæ.  
Penitenc. in  
Celestino.*

*Antiquit.  
Glast.  
Gualtem.  
Malm. l.  
de antiq.  
canob.  
Glast.  
Io. Cap-  
grau. Ca-  
talog. in  
S. Ioseph.  
Arimath.*

3. And to speake in order of euery particular, in their Articles that is now questioned, omitting the rest. Their Article intituled *of the Iustification of man*, ascribing Iustification to faith onely, is vtterly condemned by Penitentiall an Order, as I haue recited from the Britans, their so many Monasteries in ages, by the liues of our first Religious, S. Ioseph of Arimathæa and his fellowes liuing Eremites all their life, in watchings, fasting and praiers, so performing their deuout

ies to God and the blessed virgin, in vigilijs,  
*munys & orationibus vacantes Deo & Beata Vir-*  
*ginis deuota exhibentes obsequia.* So did their suc-  
 cessours after them, and all British Religious  
 in other places: So kings and Princes, Bishops  
 and greatest learned men, all which (by our  
 Protestants) truly beleiued, and had true  
 faith, though they vnderooke such penall ad-  
 satisfactorie courses of life. And there great  
 learned Doctour, Priest, Historian and Reli-  
 gious man in that Penitentiall Order Saint  
 Mildas wrote: *Sciebam misericordiam Domini, sed* *Gild. Pro-*  
*iudicium timebam Laudabam gratiam, sed reddi-* *log. in lib.*  
*tionem unicuique secundum opera sua Verebar: I did* *de excusa-*  
*know the mercie of our Lord, but yet I did feare his* *& con-*  
*judgment, I prayed his grace, but I did dread his re-* *quest.*  
*ward according to euery ones workes: which con-* *dist.*  
 demneth our Protestants pretended assuring  
 fustifying faith.

4. Their Article stiled Of workes of supererogation, teaching, such workes cannot be taught without arrogancie, is confuted by those Britans that is laid, as an arrogant saying, for if the Britans, or any other people had beene bounde to such workes of Perfection, such charitie, Chastitie, Obedience, voluntarie ouertie, to so many Religious Foundations they performed and the like; they that be not so must needs be damned, because grossely they breake Gods Commaundement, among which Protestants recount these, and whatsoeuer man is able to doe

54 *A Defence of Catholikes, 4. Chap.*  
in this life, in this their Article.

5. The Britans did not hold with the Protestants in their Article intituled of the Church, *That the Church of Rome had erred in matters of faith*, otherwise they would not as before haue so diligently and dutifully followed, and obeyed it in all ages: and if the Church of Rome had then erred, the Britans still following the doctrine thereof, had also erred in such thinges, which our Protestants haue before generally denied: And the supreme head of the Protestants Church in

*K. James  
speake in  
his 1. Par-  
lam.*

England, King James in open Parliament pronounced of the Church of Rome: *It was a Rule to all, both in doctrine and Ceremonies, when it was in her flourishing and best estate, which estate he acknowledgeth to haue beene flourishing in that time. And being it is proved to be such in such estate, still it must be a Rule, as the* it was.

*Protestants  
in their  
Theater of  
great  
Brit. l. 6.  
With  
others.*

6. Concerning their Article, *Of the Authority of generall Councils*, our Britans who tra-uailed so farre vnto such Councils, subscribed vnto them in many Articles contrary to these of Protestants, and euer had them in great reuerence, (as our Protestants confessed) and attributed more to them, then the men doe.

7. Their Article stiled, *Of Purgatorie*, fighteth against the Catholike doctrine of Purgatorie, Pardons, Indulgences, Relicks, Images, and Inuocation of Saints. In a

which

which by our Britans they are condemned;  
 and first in Purgatorie, and praying for the dead.  
 The old Antiquities of Glastenburie teach,  
 that Masse and Praiers were there dayly offered  
 for the Christians buried there. Matthew  
 westminster and others witnesse, that our  
 Martyr S. Alban praied for the dead,  
 commending them to God. King Arthur  
 with the consent of all the Bishops and Nobles  
 of Britanie, and with licence of the Pope, by  
 Charter of Immunitie to the Schollers of  
 Cambridge reserued praier for the soules of  
 the kings of Britanie his Auncestours, *Pro*  
*medio animarum antecessorum meorum Britannia*  
*rum*. So did King Mauricus to the old  
 Church of Landaffe in S. Dubritius time to  
 praie for his soule, the soules of all the kings  
 of Britanie and all faithfull soules departed,  
 and this dayly was to be done. *Oratione quoti-*  
*ana & ecclesiastico servitio pro anima illius, & ani-*  
*marum parentum suorum Regum & Principum Bri-*  
*tanniae, & omnium fidelium defunctorum*: In dayly  
 Mass and Church service for his soule, and the soules  
 of his parents, Kings and Princes of Britanie, and of  
 the faithfull dead. The Britans in London  
 founded a Church to such purpose to con-  
 tinue for ever: *In qua pro ipso (Rege) & fide libus*  
*sanctis obsequia aeternaliter celebrarentur divina*: In  
 which divine service should be allwaie celebrated for  
 the King and the faithfull which are dead.  
 Gildas praied dayly for the soule of his  
 other deceased. *Orabat pro spiritu fraterno quo-*

*Antiquit.*  
*Glaston.*  
*Manuscr.*  
*tabulis*  
*fix.*  
*Gulie'm.*  
*Malmesh.*  
*l. de antiq.*  
*canob.*  
*glasc.*  
*Capgraw.*  
*in S. Pa-*  
*tricio.*  
*Chart.*  
*Arth. an.*  
*531. apud*  
*Caicum l.*  
*1. de anti-*  
*quit. Can-*  
*tab. Aca-*  
*dem. pag.*  
*69. 70.*  
*Manuscr.*  
*antiq. de*  
*primo sta-*  
*tu Lapda-*  
*uen. eccle-*  
*sia.*

*Cavatoe.*  
*Naucarb.*  
*neu. hist.*  
*de vit S.*  
*Gilda*  
*man. 680.*  
*514.*

56. *A Defence of Catholikes, 4. Chap.*  
*sidiè. So, too many to be recited.*

*Antiquit.*  
*Glast.*  
*Chave.*  
*S. Pariti*  
*Gulielm.*  
*Malmesb.*  
*I. Antiq.*  
*canob.*  
*Glast.*  
*Capgrau.*  
*in S. Pa-*  
*tricio.*  
*To. Leland*  
*in Archa.*  
*Antiquit.*  
*Glast. Ta-*  
*bul. Fix.*

*Britan:*  
*Antiquus.*  
*Manu-*  
*script. An-*  
*tiq. &*  
*Capgrau.*  
*in vit. S.*  
*Alban.*  
*Iacob. Gē-*  
*nuen. in*  
*cod.*  
*Probus in*  
*vit. S. Pa-*  
*triciij.*  
*Capgrau.*  
*in cod.*

3. Concerning *Pardons* or *Indulgences*, S. and Pope Eleutherius by the mediatio of our Apostles Saint Damianus and Phaganus graunted, *Decē annos Indulgentiæ, tenne yeares Indulgence* for all Pilgrims to Glasteburie, and 30. yeares Indulgence to Bishops Pilgrims. And Saint Celestine Pope graunted 12. yeares Indulgence to it. And Saint Patricke an hundred daies Indulgence, *S. Patricius dedit centum dies Indulgentiæ.*

9. Touching holy Images, from the first entrance of Christians heere, they were honoured with due reuerence. Saint Ioseph and his holy companie brought hither, vsed here, and after their deathea left here the Images of the Crosse, and others, *Figura nostra Redemptionis, et aliasque figuras manifestas*. And these and such holy signes were such certayne signes of Christians, that when Saint Damianus and Phaganus came hither, they certainly knew by them, that Christians had dwelled here before. *Quibus bene cognouerunt, quod Christiani prius locum Inhabitaerunt.* Saint Amphibalus and Alban vsed the Image off the Crucifixe with such reuerence, as if Christ crucified had bene present: *Quasi pendentem Dominum Iesum in Cruce cerneret.* What honour our Emperour Constantine the great, Saint Helena and other Britans then vsed to such signes, no man can be ignorant off: nor of the deuotion of S. Patrick vnto them. He neuer passed

the Crosse but he prayed there; and signed himselfe 100. times in the day and night with that holy signe. King Conual euer had it borne before him. King Arthur vsed the Image of the blessed Virgin, with great reuerence. Our Britans went long Pilgrimages yea euen to Hierusalem there to reuerence the holy Relicks, and the cloath supposed to be made by the blessed Virgin containing the Images of Christ and his 12. Apostles, Saint Bede and others more auintient so relating. This was here so publike, that it was thus by Lawe decreed: *Ayas, Tempia, Diuorum statuas, Oratoria, Sacella, Sacerdotes, omnesque sacra familia viros ex animo venerantur*: Lett all the Altars, Churches, statues of Saints, Oratories, Chapells, Priests, and all men appertaining to the Church be reuerenced from the heart.

10. Concerning holy Relicks, the learned British Bishop saith of his Coutrie, old Christian Britans, that they gaue more reuerence into such, then any other Nation. *Sanctorum reliquijs longè magis quam ulli gentem honorè depre videmus*. S. Ioseph of Trimathæa brought holy Relicks with him hither, and vsed them with reuerence during their liues, and Saint Ioseph being present with the Apostles at the death of the blessed Virgin worshipping her sacred bodie as Saint Iohn Damascen witnesseth by so great warrant, vsed and left such reuerence here. The holy Relicks of S. Peter, and Saint Bonifacius writeth were occasion or

motiue

Heffor  
Boet. Scot.  
Hiffor. l. 9.  
Holins.  
Hiff. Scot.  
Buchan.  
l. 5. c. 47.  
Gul. mal.  
Henr. hunting.  
Bed. de locis sanctis.  
cap. 5.  
Heff. Boet.  
l. 10. Hiff.  
Scotor.  
Holins.  
Hiff. Scot.  
pag. 134. Co.  
of lawes.  
Girald.  
Cambren.  
de script.  
Camb. co.  
18.  
Io. Damasc.  
scen. Orat.  
2. de dormitione  
Deipara.  
Bonifac.  
Papa Epist.  
Th. Walsingham.  
in Edwardo. 1.



*Veremund.  
Hert. Boer.  
Scot. hist.*

motiue of the Scots Conuersion. All our Histories are full, how in all Persecutiōs by Pagans, one of the greatest cares of our Christian Britans was, to preserue their holy Relicks. Churches were founded and dedicated to our Martyrs in all places, and their Relicks were there preserued with great veneration. Our greatest Apostolike men, as Saint Germanus, and his holy companie went on Pilgrimage vnto them. No noble person in the world shewed more reuerence vnto such, then our most noble coutrie womā Empresse and Queene S. Helena, by all Antiquities. The reuerence which was giuen to the Relicks of Saint Andrew the Apostle in the yeare 360. (which were brought from Patras in Achaia) by King *Heingustus*, his Nobles, and others, with geneflexions or more, and greatest reuerences, doe not giue place to any now vsed by Catholikes. It was a thinge vsuall in those daies for our Christian Britans to goe on Pilgrimage to Rome, and Hierusalem, to render such reuerence there. Saint Dauid, S. Paternus, S. Teliarius, and others our most renowned and learned did so. All places in Britanie where such Relicks were preserued, as Glastenburie, S. *Ans*, London, Caerlegio, winchester, and others were thus frequented and visited.

II. For *Inuocation of Saints* it was the Religion of our Britans, from their first faith in Christ; Saint Ioseph and his companie praised

vnto

unto the blessed Virgin, and by her were comforted, with her help in all their needs, *Virginis Dei genericis auxilio in necessitatibus suis refocilabantur.* Saint Phaganus and Damianus builded a Chapell by Glastenburie in honour of Saint Michael the Archagell to be honoured there: *Oratorium adificauerunt in honore S. Michaelis Archangeli, quatenus ibi ab hominibus haberet honorem, qui homines in perpetuos honores iubente Deo est introducturus:* They builded an Oratorie in honour of S. Michael the Archangell, to the end he might there be honoured by men, who by God his appointment is to lead men vnto perpetuall honours. So in our first generall Conuersion all Churches were founded, vnto God and his saints, *Vni Deo eiusque Sanctis.* Saint Amphibasis that conuerted S. Alban, after his martyrdom, goeing himselfe to be martyred praied vnto him, and his praier was heard, and miraculoussly proued to be holy, good, and raunted. The examples of our Emperour and Empreffe Constantine, and Saint Helena are very many and honourable in this kinde with auntient approued writers. S. German our Apostle praied to our Saints here, and ascribed great effects vnto it. So King Arthur, (to speake in Protestants words) *He committeth himselfe and his whole armie to the Tuition of Christ, and his Mother the Virgin.* In the publick Masse they vsed, there was publicke memorie, and Inuocation of all Saints. And in their publicke Oathes, as S. Gildas witnesseth, they solemnly

*Antiquit. Glasston. tabulis fixa Guliel. malin. l. Antiquit. Cænob. Glasston. 10. Cap. grau. in Iosepho.*

*Antiquit. Anonym. Britan. Scrip. in vit. S. Amphibasis. li. Iacob. Gennuens. & 10. Cap. grau. in eod. Matth. Westm. an. 520. Holinsh. Engl. hist. pag. 103. Gildas l. de excid. & Cong. Brit. c. 25.*

solemnly called the blessed Virgin, and all Saints to witnesse. So the kings themselues at their Inthroning.

12. Their Article intituled, *Of ministering in the Congregation*, and whatsoeuer concerning Bishops, Priests, and Clergie men shall be handled hereafter in the particular defence and honour belonging to Bishops and Priests where our Auntient Britans shall with others be made Iudges and Condemners of Protestants, and witnesses for Catholiks in this question; in the meane time I haue said sufficiently before.

13. Their Article superscribed, *Of speaking in the Congregation in such a tongue, as the people vnderstand not*: Which was made against the publicke Sacrifice and Seruice of the Church, in the latine tongue is plainly condemned by our Christian Britans their Apostle, Bishops and Priests from the beginning of their Conuersion. For neither Saint Ioseph, nor any of his companie, nor Saint Damianus, Phaganus, Germaus, Lupus, Seuerus, Palladius, our Apostles, or any such other no Britans, did vnderstand the British language to vse it themselues, or translate the publicke seruice into it, for the vse of others. Yet al doe and must needs confesse, such publick me vsed publick Church seruice, which must needs be that of the latine Church, the latine seruice therof: Our Protestants themselues acknowledge, they were utterly ignorant of the

*Protestant:  
in Franc.  
Godwin.  
conquer of  
Brit. cap.  
3. pag. 36.*

*British Moncke*

British language, and that they preached by Interpreters. And as it was proued and iustified by the renowned Abbot D. Fecknam publickly in the first Parliament of Queeno Elizabeth. *The auientient Historiographer D. Gildas witnesseth in the Prologue and beginning of his booke of the Britan histories, that Damianus, and Fugatus (Phaganus) sent hither from Pope Elutherius, brought hither th: seruice, Church bookes of their Religion in the latine tongue. And though the Protestants haue suppressed this historie, or Prologue thereof, yet they graunt vnto vs, that Gildas citeth diuers passages of the publick Church Office in latine: So doe our Protestants themselues (as Foxe and others) prouing they were in latine, before S. Germanus his comming hither. And when S. Lupus and Saint German who both had beene Möckes in the learned Monasterie in the Ireland Lyryne by Marcells in Fraunce (as an old British antiquitie with others witnesseth,) brought hither, vsed and left here the Church service: Vsed by Saint Marke the Euangelist, after S. Gregorie Nazianzen, S. Basile, S. Anthonie, Paulus, Macharius, Malchus Cassianus in the Monasterie Lyrinum, and after him, S. Honoratus Abbot there, S. Cesarus, S. Porcarus Abbot there, by S. Lupus and Germanus, both in that Monasterie and after they were made Bi hops, and in Britanie where they preached, and after them S. Wandilocus and S. Gomogillus who had in their Monasterie about 3000. Monckes. After Wandilocus sent to preach by Saint*

*Foxe A.D.  
and Mon.  
pag. 1142.  
Sermo seu  
homil. An-  
tiquit. Sa-  
xonica  
supr.*

*Gomog.*

Comogillus and Saint Columban into the parts of Gallia and the Monasterie Luxonium used there the same Ecclesiasticall Office, ad the same of their holinesse was spread in the whole world, and of their Order many Monasteries both of men and women were founded. Where is euident not onely that the latine Church seruice was vled by our Britans and Scots, but our Religious, and those of that most learned and noble Monasterie of Lyrinum, and others both in France and Italie ioyned together in these daies. This British Author liued ad wrote before the Vniō of the Christian Saxons and Britanie here. Neither our learned Coutriman Alcuinus or Albinus Tutor to Charles the great Emperour, most cōuersant in such Antiquities, nor Amalarius, nor any other Expositour of old Ecclesiasticall seruice and Ceremonies doe finde any other but latine either in Britanie or any place of the latine Church, taking that denomination chiefly therevpo, as the Greeke Church of their Greek Masse and other publick Offices Ecclesiasticall. S. Bede also maketh this manifest for Britanie, where he saith, although there were diuers Nations, and peoples, English, Britans, Scots, Picts and Latines yet onely the latine tongue was common to the all in Scripture bulinesse. *Meditatione Scripturarum ceteris omnibus est facta communis.* By the studying of Scriptures is made common to all the rest. And this is so manifestly true, that our Protestants thus confesse it, both of the Latine

*Bede. Hist.  
Eccles. Angl.  
li. 1. cap. 1.*

*Protest. in  
Dome pag.  
23. 24. ca.  
of praier.*

Latine and Greeke Church : Vntill of late  
throughout the West part of the world publick prayers  
were in Latine, in the East parte in Greeke. Their  
(of the Greeke Church) Liurgies be the same, that  
were in the old time, namely S. Basils, S. Chry-  
sostomes, and Saint Gregories translated without  
any bending of the to that change of language, which  
their tongue hath suffered.

Edw. Sāds  
Relation  
of Relig. c.  
53. or 54.

14. Their Article which reiecteth five of  
the Seuen Sacraments, Cónfirmation, Pe-  
nance, Order, Matrimonie, and Extreme-  
Unction is vtterly reiected by those our Pri-  
matieue Christian Britans ; And first for Con-  
firmation, their learned Bishop and Antiqua-  
rie defining it, as Catholikes now doe, to be  
an Vnction by a Bishop with holy Crisme by which  
grace is giuen, doth testifie that from their first  
Conuersion, all Britans desired and sought it  
more then any people : *Episcopalem confirmatio-  
nem, & chrismatis quā gratia spiritus datur Inun-  
ctionem, pra aliā gente totus populus magnoperē peti-  
t* all the people did more then any other nation greatly  
desire Episcopall Confirmation and the anointing of  
holysme whereby the holy Ghoste is giuen. Constan-  
tine our great Emperour as he himselfe wit-  
nesseth, receiued this Sacrament of Saint Sil-  
vester the Pope and King Cadwallader going  
to Rome was there confirmed by Pope Ser-  
gius. Our Britans receiued the first Generall  
Councell of Nice, and were present thereat,  
and consented vnto the great Councell of  
Nicaea, in both which it is sufficiently acknow-  
ledged

Girald.  
Cambrian.  
descript.  
Camb.  
cap. 18

Constant.  
Magn. in  
prineleg.  
Rom. Ec-  
cles. apud  
Isidor. In-  
nior. Tom.  
1. Concil.  
Hist. Brit.  
l. 12. c. 18.  
Concil. Ni-  
con. 1. cā.  
55. art. 6.  
Concil.  
Arelaten.  
can. 8.



*Conferre  
G. Hamp-  
son pag.  
10. 11.  
Commun-  
ion Booke  
211. confir-  
mas.*

*Articl. of  
Protest.  
Relig. 25.*

*Girald.  
Cambren.  
descript.  
Cambr.  
esp. 18.  
David  
Powell.  
Hist.  
Boeth.  
hist.  
Scotor. l.  
10. p. 208.  
Raphael  
Holinsh.  
Hisor. of  
Scot. pag.  
234.*

ledged for a Sacrament and signe giuing grace And our Protestants publick authorities more then in one place acknowledge, it was both vsed by the Apostles, their tradition and giuing grace by application of an essentiall signe, which in this Article they define to be a Sacrament.

15. Concerning the Sacrament of Holy Orders I shall speake more plentifully in the defence and honour of Episcopall and Priestly Functiō. And it is sufficiently acknowledged when euen Protestants confesse there is no teaching, Preaching, Ministring of Sacraments giuing and obtaining grace, remission of sinnes, and euerlasting happinesse, no true Church on earth, no comming to heauen ordinarily without them. Therefore of all people who are Christians, (saie our British Antiquaries, Protestants thereto consenting or not denying it) our British Christians giue much more honour to such persons from their first faith. *Ecclesiasticis viris longe magis quam ullam gentē honorem deferentes: Yelding farre more honour vnto Ecclesiasticall men then any other country.* And the old lawes of the Scots made it deadly offence to hurt a Priest by word or deede: These were not of our persecuting Protestants opinion: *Ledere Christi Sacerdotē dicto factōne exiale sit. Be it a deadly crime 'to kill a Priest of Christ either in word or deede.* It is contained in our Antiquities, that the Britains all essentiall things had the same ordinati-

with the Church of Rome, that they had their chiefest consecrating Bishops from thence; and in some part of Britanie the custome was, when one was to be chosen Bishop, they sent him to Rome to be consecrated by the Pope there: *Moris erat apud Incol'as Pastorem à se electum Roman' manib' Apostolicis ordinandum dirigere, ordinatumque sedem & plebem reuifere*: It was the custome amonge the Inhabitants to send their Pastour to them elected to Rome to be ordained by Apostolicall hands, and being ordained to returne to his seate and flocke.

1. For *Matrimonie*, the Sacramentall bond thereof was with them so strict and indissoluble, that although before Christianitie here, especially in Scotland and towards that Countrie the wantonnesse had beene exceeding, and not to be mentioned: yet after grace receiued and giuen by this Sacrament, was a chaste and holy people, and more strict Lawes and punishmēts for incontinencie here prouided, and duely executed, then elsewhere. The kings themselues were not spared for offending therein, but were excommunicated and deposed, as in the case of king Vortigern who by S. German the Popes Legate, with the aduise of the British Clergie, was excommunicated, and by the whole kingdome after deposed, as British and Saxon, Catholike and Protestant Antiquaries thus deliuer vnto vs. And our Protestants most authorised (among them) cōmunion Booke

E

in the

Manuscr.  
antiq. &  
Capgrau.  
in 1. Wy.  
rona. Epif.  
copo.

Nennius  
Manuscr.  
Hystor. in  
Guorthi-  
girn. Rege.  
Matth.  
Westm. an.  
450.  
Matth.  
Parker.  
antiquit.  
Britan.  
pag. 7. 8.  
Protest.  
annor. in  
Matth.  
Westm.  
an. 454.  
Stows  
hist. in  
Vortigern.  
Holinsb.  
hist. in  
con.

in the title of Matrimonie; and publicke solemnizing thereof, attribute sufficient vnto it against this Article, to receiue it as a Sacrament.

17. Concerning *Extreme Vnction* there yet extant a short written Relation *Ab antiquitate antiquissimo*, by a most auncient Author, & our Protestant Antiquaries acknowledge wherein concerning this Sacrament, S. Iames the Apostle is expounded as Catholiks doe and is proued that the Britas so professed and practised it. Whereby we are assured that the old true beleeuing Britans receiued all the seuen Sacraments as Catholiks now doe. And yet if after so great losse and hauock made of their Antiquities we had proued they had vsed fower or three, this had condemned these Protestants admitting one or two, for such.

18. That it was receiued and vsed also with these true Catholike Britans to reserve and sometimes to receiue also the Blessed Sacrament of the Altar in one onely kinde, ad not in two, we haue ample testimonie. saint Gildas vpon such vsed reservation thereof vpon their holy Altars, calleth the Altar the *Seate of heauenly sacrifice. Sedes celestis Sacrificij*, Not onely therevpon offered, but as seated, permitted, and preserued. An old British Antiquarie deliuereth, it was the vse here for such as were daungerously sicke *To receiue Extreme Vnction, and communicate thus in one kinde*. So

*Gild. 1. de excid. & conquest. Britan. Manuser. Antiqu. & Ceteran. in vit. S. Pat. c. Conc. T. 1. v. 2. 2. 3.*

is in Ireland. So in little Britanie receiuing  
the faith from hence, and our Britans: and it  
as so decreed there in the secōd Councell of  
ours in the yeare 570. *Vt Corpus Domini sub cru-*  
*sculo componatur. That the bodie of our Lord should*  
*be placed vnder the title of the Crosse.* Gregorius Tu-  
rensis recordeth it to be an old Custome  
those parts: And moreouer relateth how  
holy Bishop S. Gallus there did communi-  
cate many people in one kinde onely. This  
custome is remembred and approued in the  
first Nicen Councell which the Britans re-  
ceived, and that of Arles to which their  
Bishop of London Restitutus for Brita-  
ne subscribed. And our Protestants by pu-  
blic statute and Parliament, haue declared,  
that in the Primatiue Church, Communion  
was vsed sometimes in both kindes, and  
sometimes in one onely. Therefore there was  
an expresse commaund of Christ, euen by  
his men against one kinde: otherwise it  
could not haue so beene vsed, nor could king  
Edward the 6. Q. Elizabeth, king Iames and  
Charles so determine and decree it in  
their public Parlements.

Their libertine wanton doctrine For  
the Image of Priests is sufficiently confuted by  
the Britans before, no example to be giuen  
among them of any one such married man,  
among so many thousands in so many  
colleges, Colledges, and other places, in  
that Regiment here, in which not any one

*Gregor.  
Turonen.  
l. de gloria  
martyr. c.  
86. l. i. de  
vit. Patr.  
c 3.  
Conc. Ni-  
can. l. can.  
3. 63. Ara-  
hic.  
Conc. Aue-  
lacen.*

*Protest.  
Parlamēt  
an. 1. Edw.  
6.  
An. 1. Eliz.  
An. 1. Iac.  
Parl. 1.  
Caroli.*

such, as lawfull and allowed Marriage, is  
 be found. The Nicen Councell here then  
 ceived, and whereat our king and Emperors  
 with others of this Nation were present, do  
 disallowe it. Paphnutius himselfe there calle  
 it, the old tradition of the Church, *Veter*  
*Ecclesia Traditionem*, That Priests might  
 marrie: *Ut quicumque in Sacerdotum Ordinem*  
*ingressus, si coniuges nondum essent, ne ducerent uxores.*  
 That whosoever should be chosen unto the Order  
 of Priests, if they were not yet married, they should  
 marrie. Which is the case of Protestants, if they  
 had true Priests. Like hath the Councell  
 of Arles to which our Britains subscribed. *Ad*  
*mi aliquem ad Sacerdotia non posse in vinculo con*  
*jugii constitutum, nisi fuerit promissa conuersio*, No  
 which are married can be assumed to Priesthood,  
 lesse they promise continencie.

20. The rest of their Articles neede  
 this Examine, little differing from Catho  
 likes, or to smale purpose. Therefore the  
 of Catholicks in England concerning Reli  
 gion being thus holy, and warrantable  
 God and men, they which be the Teachers  
 and Preachers of such sacred rights, and  
 keepers of others to performe them, such  
 our renowned Bishop and Priests be, should  
 not be persecuted but honoured, and reuer  
 ced of all. But because the malice of Persecu  
 tions hath proceeded so farre against them  
 which haue so well deserved, and ought  
 be better respected, I must take leaue of the

*Concil.*  
*Nican.*  
*can. 3.*

*Soz. m.*  
*hist. eccl.*  
*l. 1. cap.*  
*ult. 22.*

*Concil.*  
*Arclaten.*  
*2. can. 2.*

Enim

himies to giue our holy Bishop and Priests,  
me parte of their due and honour belon-  
g to their sacred Orders, Functions, and  
erions.

## THE V. CHAPTER.

at the Consecration, Iurisdiction,  
and mission of our Catholike Bishop  
(teaching the same Apostolicall Do-  
ctrine in all things with the Catho-  
like Church) is most lawfull, holie,  
orderlie, and honourable, in that his  
sacred calling is most worthie, and  
necessarie, and therfore he vnworthi-  
ly Persecuted.

SO honourable and eminēt is the name  
and Office of sacred Bishops, that not  
by the holy Apostles in holy Scripturs,  
Apostolick Fathers are so named, but  
ist himselfe by the greatest Apostle is sti-  
Bishop of our soules: *Episcopus animarum* 1. Pet. 2.  
And that sacred Order is so necessarie  
Church (euery one in particular to rule  
gouerne it, to confer holy Priesthood,



and other Orders, to minister Sacraments, Preach, Preserue, and continue it, and do other their most needfull offices therein) the if we will beleue the holy Scriptures, the apostolick Fathers of the Apostles age, the continuall Tradition and doctinall practice of the true Catholick Church from them, euen by Protestants confessions, and the testimonies of themselves against themselves (that now persecute an holy and learned Bishop being a Bishop and receiuing Episcopall Order and power whence all our Bishops hitherto haue, and must deriue it) it is without question, that as no other degree or dignitie whatsoever is so eminent in spirituall affaires; so none in such matters and necessities is so behofull and needfull: None so much to be honoured, reuerenced and desired, as in the greatest Persecutions.

2. In holy Scriptures the flock of Christ and gouernment of his Church is committed vnto the which it is saied, vnto them: *Attende vobis & vniuerso gregi in quo vos spiritus sanctus sinit Episcopos regere Ecclesiam Dei, quam acquisistis sanguine suo.* Take heede to your selues, and to the flocke, wherein the holy ghost hath placed you Bishops to rule the Church of God, which he hath purchased with his owne blood. Where it is saied: *Fi. 1. timo, si quis Episcopatum desiderat, bonum opus desiderat.* A faithfull saying. If a man desire a Bishopricke he desireth a good worke. *Si quis domus sua præparauit, quomodo ecclesia Dei diligentiam habebit? If*

Act. 20.

1. Tim. 3.

How not to rule his owne house: how shall he haue  
of the Church of God? where it is said: *Oportet*

*Tit. 1.*

Bishop must be without crime, as the steward of God.

Here S. Peter saith to such: *Pascite qui in vobis*  
*gregem Domini.* Feede the flocke of God which is

*1. Pet. 5.*

among you. *Neque ut dominantes in Cleris, sed forma*  
*ti gregi.* Not' er as ouerruling the Clergie, but exā-

ple of the flocke Where S. Paul saith to S. Titus  
Bishop: *Huius rei gratia reliquit Creta, ut ea qua*

*Tit. 1.*

tu corrigas, & constituas per civitates presbyteros,

& ego disposui tibi: For this cause left I thee in  
Crete, that thou shouldest reforme the things that are

amiss, and shouldest ordaine Priests by cities, as  
I have appointed thee. Here they be Rulers, Go-

vernours, Fathers and so they must needs be  
honoured, reuerenced and obeyed of their

subjects and children: And as the Scripture  
expressly commaund temporall obe-

*Tit. 3.*

dience, vnto temporall Rulers: *Admone illos*  
*principibus & Potestatibus subditos esse, dicto obedire:*

monish them to be subiect to Princes and Potestats,  
as I say at a word, So it doth most exprefly and

plainly commaund obedience and subiection  
vnto these our spirituall Rulers: *Obedite Prae-*

*Heb. 13.*

positis vestris, & subiaccete eis, ipsi enim perungunt, quasi  
lucum pro animabus vestris reddunt, Obeye your

superiours, and be subiect to them. For they watch, as  
to render account for your soules.

Ignatius Successor to S. Peter at An-  
tiochia, saith: *Quid aliud est Episcopus, quam is qui*  
*Principum & Potestate superior est? Episcopi sunt*

E 4

Sacerdotes,

Sacerdotes baptizant, sacrificant, eligunt, manus imponunt. Nemo Episcopo honorabilior in Ecclesia, Sacerdotium Deo gerenti pro mundi salute. Presbyteri & Diaconi atque omnis Clerus simul cum populo, & Militibus atque Principibus, sed & Casares obebant Episcopo. Decet obedire Episcopo, & in nullo illi resistere: verribile namque est tali contradicere. Episcopo, ubi estote velut Domino, ipse enim vigilat pro animabus vestris. ut qui rationem Deo redditurus sit. Necesse itaque est, quicquid facitis, Ut sine Episcopo nihil ageritis. Quemcumque Paterfamilias mittit ad gubernandam familiam, hunc ita accipere deberis ut illum ipsi qui mittit, Episcopum aspicere oportet, ut ipsum Dominum. Sine Episcopo nemo quicquam faciat eorum quae ad Ecclesiam spectant. Honora Deum, ut omnis auctorem, & Dominum Episcopum, verò ut Principem Sacerdotum Imaginem Dei referentem: Dei quidem propter Principatum Christi, verò propter Sacerdotium. Honorare oportet & Regem: neque enim Rege quisquam praestantior, aut quisquam similis illi in rebus omnibus creatis: neque Episcopo, qui Deo consecratus est, pro totius mundi salute, quicquam maius in Ecclesia. *Who else is a Bishop, but he that is Superiour to all principallie and power Bishops are Priests, they baptize, they offer sacrifice, they chose others, they impose hands. None is more honourable then the Bishop of the Church exercising Priesthood before Almighty God for the Salvation of the world. Priests, Deacons and all the Clergie together with the people, Soldiers and Princes, yea and Kings should obey the Bishop and not contradict him in any thing. Be ye as subject unto the Bishop, as unto our Lord, for he doth waite*

money your soules, as who is to render an account to God. Therefore it is necessarie, that whatsoever you doe, that you attempt nothing without the Bishop. VVhom so euer the good man of the house doth send to gouerne his familie, you ought so to receiue him, as if it were himselfe who sendeth him. You ought to receiue the Bishop, as our Lord himselfe. VVithout the Bishop let no man doe any thing which appertaineth to the Church. Honour God as the Authour and Lord of all: but the Bishop as the Prince of the Priesties, bearing the image of God: of God indeede, for his principalities and of Christ for his Priesthood. you ought also to honour the King, for neither any is chieftier then the King, nor any like vnto him in all created things: nor is there any in the Church of God greater then the Bishop, who is consecrated to God for the health of the whole world.

4. S. Clement Successour to S. Peter at Rome, saith from S. Peters mouth: Omnes Principes terræ & cunctos homines Episcopis obedire, & capita sua submittere, eorumque adiutores existere præcipiebat Petrus Apostolus. Omnes qui eis contrariarent, ita damnatos & infames, usque ad satisfactionem monstrabat: & nisi conuerterentur, à liminibus Ecclesiæ alienos esse præcipiebat. O Episcopo, (saith he) stude mundicie operum excellere, cognoscere locum ac dignitatem tuam, tanquam locum Dei obtinens, id quod præes omnibus Dominis, Sacerdotibus, Regibus, Principibus, Patribus, Filijs, Magistris atque Subditis simul omnibus. Iudica ô Episcopo cum potestate, tanquam Deus. Episcopus est mediator inter Deum & vos. Is pietatis magister est, is post Deum Pater vester.

is princeps & dux vester, is Rex vester, & Dynasta, denique is terrenus Deus post Deum, cui à vobis honor debetur. Episcopus Dei dignitate ornatus est, quatenus Clero præest, & omni populo imperat: Peter the Apostle commanded all Princes of the earth, and all men to obeye the Bishops, and to submit their heads unto them, and to be their helpers. All those which should speake against them he did declare them so to be infamous and damned, untill they had made satisfaction. And unlesse they would be conuerted, he commanded that they should not participate of the Church. O Bishop (saith he) studie to excell in the puritie of thy workes, considering thy place and dignitie, as possessing God his place, in that thou goest before all Lords, Priests, Kings, Princes, Fathers, Soones, Masters, and also all subiects. O Bishop in 'ge with all power, as God. The Bishop is mediatour betweene God, and you. He is the maister of pietie, he after God is your Father, he is your Prince and Captaine, he is your King, and Ruler, and lastly after God he is your reuerene God, whom you ought to honour and reuerence. The Bishop is adorned with the dignitie of God, as he is chiefe of the Clergie, and ruleth all people

5. The like haue S. Dionysius the Areopagite, S. Anacletus and others, our English Protestants so confelsing So they teach with holy Scriptures, there is no other inferior Order of Priesthood, Deacons, or others, to preach or minister any Sacrament, or doe any spirituall thing in the Church, but by consecration from Bishops. Neque laico permit-  
tuntur facere opus aliquod Sacerdotale vt sacrificium,

aut Baptismum, aut impositionem manus, aut benedictionem siue parvam siue magnam. Nemo enim sibi sumit honorem, sed qui vocatur a Domino: huiusmodi namque gratta per impositionem manuum Episcopi datur. Neque Presbyteris potestatem damus ordinandæ Diaconos, aut Lectores, aut Ministros, sed Episcopis tantum. Hic enim est Ecclesiasticus ordo. Cum à Deo consequentiam veram didicerimus, Episcopis quidem assignavimus, et attribuimus, quæ ad principatum Sacerdotij pertinent: Presbyteris verò quæ ad Sacerdotium: Deinde Diaconis, quæ ad ministrandum utriusque, ut patet et castè fiunt, quæ ad Religionem pertinent. Neque enim fas est Diacono sacrificium offerre, aut baptizare, aut benedictionem, siue parvam siue magnam facere. neque Presbytero ordinationem Clericorum facere. Ostensum est Antiquum Ordinem perspicuum esse, et perfectionis auctorem. Non licet sine Episcopo baptizare, neque doctorem celebrare. Neither doe we permit the Laetic to doe any Priestly function, as to offer Sacrifice, baptize, impose hands, or to give any Benediction either litle or great. For no man taketh this honour to himselfe, but he who is called by God: Because this grace is given by the imposition of the Bishops hands, Neither doe we give unto Priests the power of ordaining Deacons, or Lectours, or Ministers, but onely to Bishops. This is the order of the Church. When we did lerne the sequell of things from God, indeede what appertained to the principalitie of Priestes we assigned and gave it to Bishops: and to Priestes what belonged to Priestehood: after ward to Deacons what appertained to the assistance of both, that these things which concerned Religion might be performed chastly.



chastly and cleanly. Neither is it lawfull for a Deacon to offer Sacrifice, or to baptize, or to make any Benediction either litle or great, neither for Priester to ordaine Clergie-men. It is declared the Order of the Bishops is the perfecting Order and aurther of perfection. It is not lawfull without a Bishop to baptize, nor to offer Sacrifice, nor to saie Masse.

6. Wherevpon the English Protestants in their most publicke and authorised proceedings thus acknowledge: It is evident unto all men, diligently reading holy Scriptures, and ancient authors, that from the Apostles time, there hath beene these orders of ministers in Christ Church, Bishops, Priests and Deacons, which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first by publicke prayer and imposition of hands approved and admitted thereunto. And these orders should be continued, and reverently used, and esteemed in this Church of England. And in this, both their booke intituled: Of Consecration of Archbishops, Bishops, Priests? as their Articles of Religion, and common practise doe onely allowe and commit such thinges to them, whome they call and apprehend to be Bishops, saying: Almighty God giuer of all good things by his holy spirit hath appointed them in the Church. Episcopall Order is of diuine Ordination, and by law diuine. Christ acted it by the hands of the Apostles. It is an ordinance Apostolicall. He hath enacted it for succeeding posteritie, and so it is a Canen or Constitution of the whole Trinitie. Wherevpon the Protestant Puritas conclude:

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If prelacie be *de Iure diuino*, by the lawe of God, it receiveth both breath and life from the Religion of Rome: And this they offer Publikly to defend, and the Parlament Protestants so graunte, claiming that Ministrie they haue, by ordination from Rome. Wherevpon thele Puritans with generall assent haue thus concluded: They cannot see how possibly by the Rules of Diuinitie, the separation of our Churches from the Church of Rome, and from the Pope, head thereof, can be iustified. They protest to all the world, that the Pope and the Church of Rome, and in the God, and Christ Iesus himselfe, haue had great wronge and Indignitie offered vnto them: and that the Protestant Churches are scismaticall in forsaking the vnitie and communion with them. If the English Protestant opinion be maintained: That Bishops Iurisdiction is *de Iure diuino*, by the lawe of God, his Magestie and all the Nobilitie ought to be Subiect to Excommunication.

7. Which neither king, Nobles, or vnnoble, no meanest Protestants of England can doubt, feare, or pretend against the Bishop of Chalcedon, he neither hauing or claiming the least spirituall power or Iurisdiction ouer any one great or little, highe or lowest Protestant in Englād. His Episcopall, both Order and Iurisdiction which (as he construeth) belongeth vnto it, extending onely to Catholiks of this kingedome, to keepe them in good order, and loyall dutie both to God and their king, as good Catholik Bishops doe, and are bounde to doe. Which must needs be

an helpe, and no hurt or offence to any Common-wealth, Bishops learned, louing, and knowing their dutie and hauing charge whereof they must render a seuerer accompt to God, (attended with watchfull and reuengfull eyes vpon them) for loue will not, or feare dare not, concurre vnto, or suffer vnder them disobedience to heauenly or earthly Prince. They which cannot endure spirituall dutie, are in most daunger of sapsle into temporall disobedience, hauing reiected spirituall power, keeping them in awe and dutie to temporall. VWhich perhaps caused Constantine our wise king and Emperour to saie vpon experience as he did of staggerers in Religion and faithfulnessse to God. No doubt but both the Pope of Rome and Rich: of Chaledon know their offices sufficiently without any admonishments. They are not ignorant who said, and how it concerned them. *Non possumus aliquid aduersus veritatem sed pro veritate: VVe cannot any thing against the truth: but for the truth, and, potestatem quam Dominus dedit mihi in adificationem, & non destructionem: The power which our Lord hath giuen me vnto edification, and not vnto destruction.*

2. Cor. 13.

3. There is great difference in hauing, and exercising power from Rome: The first should not feare them, which would feare without cause offeare: neither secret and prudent exercise in necessitie to redesse or prevent euills. Greater meetings and assemblies

be often made by some in, and of as great daunger, and to lesse purpote, then would serue priuately to examine witnesses, or so to giue a sentence, where the litigants be, and ought to be secret. To doe many vsuall and necessarie acts of Religion, be as daungerous, and require as great, and greater assemblies. A publike settled Consistorie, in any place or places to be set vp, could not but with sonde imaginations be thought vpon, were the Iudg had not *vbi reclinat caput suum*. Probate of publike wills, administrations, Tithes, Contracts, Marriages, Diuorces, Alimonie, Bastardie, and publike slanders among Protestants haue publike Protestant Courts, and all or many mixt with our temporall lawes. Many of the remembred instances, as Tithes, and Bastardies, concerning, inheriting lands, and honours determinable onely by our temporall lawes, with others, cannot come to his audience, except such imaginaries could and would put Ministers out, and Priests into the Benefices of England. A secret and comfortable ending of many of these matters among Catholikes, though iuridically, can be no more daunger in a Bishop, then in a Regular Priest. If diuersitie of Iudgments should some time happen in the Iudgment of one Bishop giuen in priuate, the inconuenience would be lesse then now it is by the Iudgemēt many Priests, all of them as much differing from the Protestants Censures, and Tribunals

as those by a Bishop would be. Yet these few cases would chance but seldome. We see the Queenes Priests of France and Scotland to be permitted by the king and state to deal with English Catholiks some times bringing such cases. So are all Priests of all Orders, (little pleasing vnto the) necessitated to doe so. But seeing there can be no daunger by such secret proceedings, none can take that office from a learned Bishop and leaue it to euery Priest, learned or not.

9. Such or greater difficulties were from the Apostles time, and therein, in them and Bishops their Successours among Ethnic and Pagan Princes; yet the holy Scriptures before, and Apostolike men, haue taught a men obedience vnto Bishops, euen in such daies, and all good Christians did so obey them. Saint Peter in Scripture strangely communicated Ananias and Saphira; So did S. Paul Hymeneus, Alexander, and the incestuous Corinthian; So did the other Apostles among Pagans, exercise spirituall Iurisdiction. So did all Bishops among Infidels, vntill the Emperours and Princes more differing from Catholiks the Protestants should, were conuerted: yet at that time they exercised spirituall Iurisdiction, and the Christians obeyed them. And now at this time and long vnto the Turks, Tartars, Chineses, and other enemies to Catholiks, Catholik Bishops doe exercise their Iurisdiction among the Christians

and all obey it. This is the case of Catholiks vnder their Bishop in Holland, among the Protestant Hollanders. And in his Maiesties Dominion in Ireland, where Bishops are and doe exercise their Iurisdiction, Catholiks obeying them. And it is Christs ordinance that so they should doe. God forbid any bearing the name Catholike in England, (so renowned for holy Confessours of true Religion in this time) should be wanting in such dutie, or any other.

10. But because our Protestant Persecutors pretend most exception against the Bishop of Chalcedon for deriuing Iurisdiction from the see of Rome, we must needs with all antiquitie deliuer vnto them, that in euery age from Christ, we here in Britanie haue receiued Bishops and Pastours with their Iurisdiction, from the See of Rome and that highest Papall power and authoritie. We haue spoaké before how in the first Age saint Peter the first Pope of Rome consecrated Bishops, and Priests, and founded churches here. We adde further, how our Protestants euen king Iames himselfe and others by his and their greatest authoritie, confessed the Apottolik Church: *It is our mother church.* And Adde. *Est caput Roma quatenus ab ea diffusum est Euangelium in reliquas totius Orientis Ecclesias, et in multas Orientis atque in Barbaras et inuestra Romanum Imperium Nationes.* Rome is the head, as for *the Gospell is diffused into the rest of the*

F

Churches



Churches of all the West, and into many of the East, also into Barbarous Nations out of the Romā Empire, Peter preached in no place, but he there ordained Bishops, and teachers, and founded Churches. The Apostle Peter did in euery Province appoint one Archbishop, whome all other Bishops of the same Province should obey. The Archbishop of Britanie was Aristobulus. S. Clement his Successour Pope, in the later end of this, and in the beginning of the second age writeth of him concerning Britanie and other Countreies: *Episcopos per singulas Ciuitates, quibus ipse non miserat, per doctos nobis mittere precepit. Quod facere iucobauimus, & Domino operante facturi sumus*: He commaunded vs to send very learned Bishops vnto all Cities, to which he had not sent any. Which we haue begun to doe, and by Gods helpe shall doe.

Sanctus  
Clemens.

11. In the second age also, Pope Eleutherius sent hither S. Damianus, and Phaganus his legats with others, who consecrated and seated here three Archbishops, with 28 Bishops. *Templa quæ in honorem plurimorum Deorum fundata fuerant, vni Deo, eiusque Sanctis dedicauerunt, diuersisque Ordinatum cœtibus replerunt*. The Churches which were builded in the honour of many Gods, they dedicated to one God ad his Saints, ad led the with diuers assemblies of such as had taken Order. And afterwards they being by King Lucius sent to Rome, to haue those things confirmed by the Pope, which here in Britanie they had done, *Quibus peractis, redierunt in Britanniam prefati Doctores cum alijs quamplurimis, quorum*

Westm.  
an. 185.

Idem an.  
186.

una gens Britonum in fide Christi fundata refulsit:  
Which being ended, the foresaid Doctours accom-  
panied with many others returned againe into Britanie  
whose doctrine, in a short time the Britans ground-  
ed the faith of Christ, florished. And although in this  
conuerfion of Britanie, that holy Pope sub-  
jected the Countrey now called Scotland (not  
temporally subiect to king Lucius of Britanie  
the Romans) vnto our Archbishop of  
Orke, *Susceptamque fidem Britannis vsque in tempora  
Diocletiani Principis inuolatam integramque quietam  
seu seruabant:* The Britans did with peace keepe the  
faith they had receiued whole and inuolate vntill the  
reign of Dioclesianus the Emperour, Yet in the be-  
ginning of the third age Saint Victor then  
Pope of Rome. *Donaldus* (king there)  
and *Victorem Pontificem per Legatos obtinuit, ut  
in doctrinâ & Religione insignes in Scotiam ab eo  
esset, se cum liberis & coniuge Christi nomen profiterem-  
baptismate insignirent. Regis exemplum Scotica  
nobilitas secuta, auersata impietatem, Christique Re-  
ligionem complexa, sacro fonte est abluta: Donaldus  
King by Legats obtained from Pope Victor, that  
some men both for learning and Religion might from  
Rome be sent into Scotland, who might baptize himselfe,  
and Childre professing the name of Christ. The  
Scottish Nobilitie following the Kings example, did cast  
off impietie, embraced the Christian Religion, and  
were baptiz-ed. And those Scots or Britans were  
instructed both in learning and Religion  
by those Priests, and Preachers which Pope  
Victor sent. *Incapere sum primum sacras colere liti-**

*Bedalib.  
1. hist.  
Angl. c. 4.*

*Heffer.  
Boeth. lib.  
6. Scoto.  
Hilior. fol.  
86. B.*

*Ibidem.*

ras, Sacerdotibus Praeceptoribus, quos Victor Pontifex Maximus, ad Christi dogma propalandum in exilium miserat Allionem: Then first of all they begun to studie the holy Scriptures under the Priests their maisters, which Victor the Pope had sent into the farthest Albion to divulge the doctrine of Christ.

12. When the Persecution of Dioclesius raged here 9. yeares, many of our British Clergie sent from Rome, went into those parts where the Scots now be, and whether the Persecution did not come, and there they ioyned with those of Pope Victors Mission. And in this Persecution among so many Archbishops and Bishops placed here by Papall authoritie, finde fewe, if any at all then put to death. But pursuing after, to haue consecrated Priests, dedicated Churches, and performed other episcopall duties, and offices, as the Priests and others did theirs also. *Bilustro supradicti turbis necdum ad lucrum expleto, emarcescentibusque nece suorum authorum nefarijs decretis, latissimis omnibus Christi Tyrones quasi post hiemalem prolixam noctem, tempericem, lucemque serenam a caelestis excipiunt, renouant Ecclesias ad solum destructas, Basilicas Sanctorum Martyrum fundant, construunt, perficiunt, ac velut Victicia signa propagant, dies festos celebrant, sacramenta corde, et que conficiunt, omnes exultant filij gremio ac si Matris Ecclesiae consori. Mansit namque hac Christi caput membrorum consonantia usque, donec Ariarum peridia intravit. Tenue yeares of the foresaied Troubles*

ing as yet altogether compleate, and the wicked de-  
 ces decaying in the duth of their authours, all the fol-  
 wers of Christ, with ioyfull light as if after a long  
 er night they had received light, and a pleasant tem-  
 perature of beauntie awe, they enowed the Churches  
 which were fallen to the ground, they founded, builded  
 and finished Cathedrall Churches of Iua ls. and pub-  
 ly did set forth as it were signes of Victorie, they ce-  
 lebrated feastes, they said Masses with pure heart and  
 mirth. All children in their mothers bosomes reioysed as  
 they were begotten of the mother the Church, and v-  
 the wickednesse of the Arias entered, this sweete v-  
 on of the members of Christ the head, remained. So  
 Gildas, S. Bede and other great witnesses,  
 and yet when Arianisme was dilated, Sa ne  
 thanasius, S. Hilary and other authorities  
 of cleare Britanie as much as any nation frō  
 at infectio: For it remained in firme and cō-  
 stant obedience to the Popes of Rome in that  
 werth age, both in Princes, Bishops and  
 others. Great Constantine our Emperour,  
 and borne in Britanie with S. Helena  
 Mother a Brian, and Empreffe honoured  
 the See of Rome in the highest māner. They,  
 and no doubt diuers of our British Bishops  
 the Councell at Rome of 184. western  
 Bishops, were present, and assented when it  
 was decreed: *Nemo Iudex at it primam sedem, quo-*  
*um omnes se les a prima sede iustitiam desiderant*  
*trari Neque ab Augusto, neque ab omni Clero neque*  
*Regibus, neq; a populo Iudex iudicabitur. Et subleuip-*  
*nas 2. 4. Episcopi & 45. Presbyteri, & 3. Diaconi*

duo sequentes, Augustus Constantinus, & Mater eius Helena: None shall iudge the first See for all Sees do desire that iustice be moderated by the first See, neither by Augustus, neither by the whole Clergie, neither by Kings, nor by the people, the Iudg shall be Iudged. And heare unto subscribed 2<sup>d</sup> 4. Bishops, 45. Priests, Deacons and the two which followeth Constantine the Emperour and Helena his mother.

13. VVe had our Bishops present and subscribing with generall assent of Britanie, in the great Councell of Sardie, assembled of 37. Prouinces, where the Popes Supream spirituall power in all places is decreed and confirmed in two seuerall Canons: and Appales to be made to him as highest Iudge. The Pope then did not onely rule the conuer-  
 ted Christians: But also sent Apostolike men Saint Ninian a Britan instructed at Rome with others to conuert the Pagan Picts in this Nation. *Audiens Pontifex Romanus quosdam in Occiduis Britannia partibus necdum fidem Christi suscepisse, ad Episcopatus gradum Ninianum consecrauit. Concreditum à Deo Talentum per Britannorum Scotorum, Australium Pictorum terras, ad semperque latissime profudit. Ordinauit Presbyteros, Episcopos consecrauit, & totam terram per certas Patriarchias diuise. Pontifex Romanus Ninianum praeiugenti datâ benedictione Apostolum destinauit:* The Pope vnderstanding that some in the westerne partes of Britanie had not as yet receiued the faith of Christ, consecrated Ninianus Bishop; which Talent giue into him from God, he poured forth largely vntill

was aged through all Britanie, Scotland, and the Southerne Picts. He made Priests, cōsecrated Bishops, and into certaine Parishes he deuised the whole Land. The Bishop of Rome sent Ninianus Apostle to the foresaied people giuing him his benediction.

14. In the fiftie age Saint Celestine Pope sent S. Palladius to the Irish and Scots, S. Patrick after him to the Irish, S. Germanus, Lupus, and Seuerus to the Britans, to roote out Pelagianisme, to quiet and settle the Ecclesiasticall state here, which they did, consecrating Bishops. Priests, and what else necessary in these Contries. VVhich by their power Legatine they so happily performed, that Protestants themselues (so testifying) among the Scots. *Palladius in hodiernum diem, Scotorum Apostolus appellatur: Palladius vnto this day, is called Apostle of the Scots.* Among the Irish *Patricius incredibilis spiritus feruore Euangelii Hibernis predicans, ad sinceram Christi fidem eos, per 60. annos in vinea Domini laborans conuertit. Profana Deorum destruxit templa, Ecclesias fundauit, verbi ministros ordinauit.* Patricke preaching the Gospell to the Irish with incredible feruour of spirit laboring in the vineyard of our Lor<sup>d</sup>, for the space of 60. yeares, conuerted them to the true faith of Christ, the prophaine temples of the Gods he destroyed, he builded Churches, he ordained Ministers of the word. Old Nennius liuing soone after saith: *Ecclesias fundauit 365. Or-* Nennius.  
*dinauit Episcopos 265. aut amplius in quibus spiritus Domini erat: Presbyteros autem vsque ad tria millia ordinauit.* He founded 365. Churches; he ordained



§65. Bishops or more in which was the Spirit of our Lord: but Priestles he made 3000. VWhich must needs be done as the Popes Legate, for other Countreys also, besides Ireland. S. Germanus with Saint Lupus at the first, and second time with Saint Seuerus reformed all things amōg the Britans, he made Bishops, and Priestles, ad among the rest S. Dubritius Archbishop, leauing him to be the Popes Legate here after their going hence.

15. In the Sixt age Saint Dubritius still liued, who resigning his Bishoprike, S. David succeeded him, both as Archbishop and Legate, reforming all things, and Omnes Britannia Ecl<sup>ie</sup> h<sup>ab</sup> modum & Regulam Romanā authoritate acceperunt. All the Churches of Britaine by Roman authoritie receiued both their manner and Rule. The Pope sent Saint Iuo, an Archbishop into Britanie, or then England, who liued and died here. Saint Kentegern Bishop receiued Power and Approbation from the Pope of Rome, going thither seven times. And Sanctus Papa illū virum Dei & Spiritus sancti gratiā plenū intelligens, in epus ministerij à Spiritu Sancto illi iniuncti destinauit. The holy Pope understanding him to be a man of God, replenished with the grace of the holy Ghoste, he sent him into the worke of the ministerie which was enioyned him by the holy Ghoste. So renowned was this holy Apostolicall Legate here and in all these Weſterne parts, that both Catholick and Protestant Antiquaries thus deliuer vnto vs; *Praducabas ad flumen vsque Eboracensem & ad mare Scot-*

nam, ubi Caledonios, Athalos Horestos, ac vicinam Albaniam regionum Incolas, docendo, monendo, et quando ad veritatis observationem instigavit. Ex discipulis suis quosdam ad Orchades Insulas, ad Norwegiam & Islandiam misit, ut eorum instructionibus fructu quoque lumen reciperent. Nam in Elguensi Collegio centos & sexaginta quinque literatos viros ad imperparatos habebat, præter reliquos alios exercitijs dotos: He preached as farre as to the river of Forde, at the Scottish sea, where he stirred up the Caledonians, Athalians, Horests, and the Inhabitants of neighboring kingdoms to Albion unto the observation of truth by teaching, admonishing and exhorting, sent some of his disciples to the Iles of Orchades, to Norway, and Island that by their instructions they might receive the light of faith. For in the College Elgue he had 165. learned men alwaile ready for purpose, besides others imployed in other exercises. Saint Asaph his scholler, a Bishop of Britanie (who as Protestants saie from Roman power, *Auctoritatem & unctionem accepit: tooke authoritie and unction.*) Succeeded him in that great charge and government of that Apostolike Colledge in Wales. This Saint Asaph being by all accounts a Bishop 60. yeares and disciple to S. Seruanus, compared Bishop by S. Palladius who was sent thither from S. Celestine Pope, in or about the year 431. must need be living with Saint Asaph at, or a litle before Saint Augustines coming: And as our Protestants saie Saint Asaph ioyned with Saint Augustine; So Saint Asaph

Ion. Balsin  
descript.

Britan. in  
Kensington.

Asaph writer of his maister S. Kentegerns li-  
proueth, that S. Kentegern was at Rome, wh  
S. Gregorie was Pope, and submitted him  
selfe to him in all things, and was approue  
by him also in his Apostolike proceedings,

16. In this time, in the year 596. Saint  
Augustine was sent Legate hither by the sam  
holy and learned Pope S. Gregorie, who b  
his supream Pastoral power gaue him sp  
rituall authoritie ouer all Bishops, and othe  
here, in these his owne words vnto him: Be

*Reda l. 1.  
Eccles.  
hist. gentis  
Angl. c. 27.*

*tanniarum omnes Episcopos tuae Fraternitatis committimus, ut indocti doceantur, infirmi persuasione roborentur, peruersi auctoritate corrigantur.* We commit  
the Bishops of Britanie to your Fraternitie, that the  
learned may be taught, the weake by persuasio strength  
ned, the wicked corrected by authoritie. By this Papal  
power and authoritie, all things were order  
in the Church of Englád in S. Augustins time  
and all his Successours by the same authori  
tie were settled in that Archiepiscopall See  
which he translated (after 400. yeares) from  
London to Cáterburie. All those Bishops v  
to the first Protestant Bishop, called Matthe  
Parker (who was made by Q. Elizabeth his  
will, and manner) receiued Consecration  
Pall, power, and Iurisdiction from the See  
Rome, and they swore obedience vnto it,  
their owne Parker, Godwin, Ioceline and  
others in the liues of them, and those  
Yorke, together with all Registers, Records  
Annals, and Antiquities doe prooue particu

larly. In generall for this place it sufficeth in these Protestants publickly approved confessions, to write it in their owne words: Archbishop Parker being the 70. Archbishop after Augustine, yet of all that number, he was the onely man, and the first of all, which received Consecration, without the Popes Bulls.

17. They assure vs, that vntill the 23. of King Henry the eight (assuming supreamacie to himselfe) euery Bishop in England swore such obedience vnto the Pope. *Hoc Inuamentum singulis Episcopis Papa praestari consuevit. Obediens Beato Petro, Sanctaeque Romanae Ecclesiae, & Domino meo Domino Papae suisque successoribus. Papatum Romanum, & Regalia S. Petri adiutor ero ad retinendum & defendendum, saluo meo ordine contra omnem hominem: This Oath was accustomed to be taken by euery Bishop. I will be obedient to S. Peter and to the Lord, my Lord the Pope, and to his Successours: I will be an helper to hold and defend the Popedome of Rome and Rites of S. Peter against all men. In the yeare of Christ 1536. and 23. of King Henry 8. they made and the Statuts themselves so prooue: *Leges in Parlamento latae sunt, de Rege supremo Ecclesiae Anglicanae Capite declarando, de Clero Anglicano Regi subijciendo. Ne quid deinceps amplius Papa aut Romana Curia quaeunque praetextu ex Anglia pendatur. De Episcopis consecrandis, alijsque quae Roma antea geriebantur, intra Regnum perficiendis. De Ecclesiasticorum beneficiorum primitijs atque decimis Principi in perpetuum soluendis. His legibus potentia Papalis, quae longentis amplius annis in Anglia durauit, cecidit.**

*L*awes were enacted in the Parliament, of declaring the King to be supreme head of the English Church, of subiecting the English Clergie to the King. That nothing hereafter under what pretence soeuer in England shall depend of the Pope or the Court of Rome. Of consecrating Bishops and performing other affaires within the kingdome, which before were done at Rome. Of paying perpetually to the Prince the first frutes of Ecclesiasticall Benefices and Tithes. By these lawes the Papall power, which hath bene in force for these nine hundred yeares, did fall. And this was so strang a thing and wonder in the world to see the supremacie of the Pope of Rome thus taken from him by a temporall Prince, after so many hundreds of yeares continuance, and a lay man to stile himselfe supreme head of the Church, that his very flatterers themselves crye out: *Habeatur Concilium Londini in quo Ecclesia Anglicana formam potestatis nullis ante temporibus visum induit. Henricus enim Rex, caput ipsius Ecclesie constituitur. At London there is holden a Conncell in which the English Church hath put on a power, which in no times past was seene. For King Henry is constituted head of that Church. So large testimonie haue we from our greatest Aduersaries witnessing that the Catholikes of England giue no other power, or Iurisdiction to the Pope of Rome, then he had euer, without any interruption. And in this we haue the generall assent of all our Kings, Princes, Bishops and others, and all the Christians in the world, from the time*

of Christ, vntill long after the greater part of King Henrie the eight his reigne: No King against it, but he, (whom the Protestant Sir Walter Raleigh sufficiently describeth) his young sonne King Edward the sixth of that name, ouerruled by Protestant Protectours, and Queene Elizabeth a woman. King Iames wiser then any of them, hath left it thus publickly in open assembly declared by his Regall sentence: *The kings Resolution is, that no Church ought further to seperate herselfe from the Church of Rome, either in doctrine or Ceremonies, then she hath departed from herselfe. When she was in her flourishing and best estate: Wherefore as the Bishop of Chalcedon and Catholiks of England may not depart from the Church of Rome in this question: So it will be a great wonder if King Charles and his Councell should thus persecute that, which to them and all should be so honourable. They may not persecute him for his Episcopall Order, for that likewise is prooued the most glorious calling in the Church of Christ. All English Parliamentarie Protestants confesse the Bishop of Chalcedon, (and all consecrated as he was, by the Roman Order, containing all and more then they vse, and by most true and lawfull Consecratours) to be an vndoubted true and lawfull Bishop. And so it must needs be: for whether we will follow the present Roman Order, euervsed here since Saint Augustins time, before their new deuised forme of so called*



called Consecration made by King Edward the Sixth a child, and altered by his Sister Elizabeth Queene a woman: or that which the Britans, Scots, and Irish vſed long before: it is out of question by all, that the Bishop of Chalcedon, and euery one ſuch, is a true and moſt vndoubted lawfull Bishop, hauing by due and true Conſecratours whatſoeuer is contained, or preſcribed to be done in either of both, which the new Proteſtant forme, if they had true Conſecratours, cometh ſhort, and wanteth euen in things eſſentiali both by all others, and their owne iudgment and practice.

18. The preſent Roman Order hath more, though Ceremoniall, then that of our Britans, Scots and Irish, therefore I exemplifie onely in this; and the rather to giue Satisfaction to our Proteſtants, ſo extolling them for their Apoſtolik Religion neuer changed or altered as they ſaie. Before S. Kentegern was conſecrated Bishop all moſt 1200. yeares ſince, this was their old vſe, and māner herein, as Saint Afaph his Scholler a Bishop, and others prooue: *Mos in Britannia inolenerat, in Conſecratione Pontificum tantummodo capita eorum ſacri Chriſmatis infuſione perungere, cum inuocatione Sancti Spiritus, & benedictione & manus impoſitione.* It was an auncient cuſtome among the Britans, that in the Conſecration of Bishops, they onely annoynted them on their heads with holy Chriſme, inuocation of the Holy Ghoſt, Benediction and impoſition of hands.

ands. This was done by consecrating Bishops. And this was, Mos Britonum, Scotorum, & Hibernia: The Custome of the Britans, Scots and Ireland, In those times, when Canons of Councils were not made of this matter, or not knowne here by reason of great troubles in these parts, as our Antiquaries write, and yet they were excused as hauing true and essentially needfull Consecration. *Insulari enim quasi extra orbem positi, emergentibus Paganorum invasionibus Canonum erant ignari: Ecclesiastica ideo Contra ipsos condiscendens excusationem illorum admisit hac arte:* For the inhabitanis of the Island, being as were placed out of the world, were ignorant of the canons by reason of the Continuall inuasions of the Paganians: and therefore the Ecclesiasticall Censure yelding into them in this parte, admitted their excusation. But our Protestants cannot be excused, being nor ignorant, but Cōtemners of the Canons, and not this onely, but omitting that which by the custome of the Britans, Scots, and Irish the old Roman Order in that time, (as Aluinus, Amalarinus and others 800. yeares since terme it in their dayes,) was vsed then, and is now:) all of them deliuering, that Holy vnction by true Bishops, to be necessarie and essentiall, euer naming the man to be consecrated Bishop, *Bishop elect* onely, vntill that vnctiō be ended, and then Bishop cōsecrated, *Episcopus consecratus*. Our Protestants themselves publickly haue written ad warranting that saint Denys the Arcopagite: *Vnctionem panis* expresse

*Denysus  
Arcop. l. de  
Ecclesiast.  
Hierarchia.*

Anacletus  
Epist. 2. 5.  
5.

S. Gregor.  
mag. in c.  
10. l. 1.  
Regum.

expressed. Doth expressly put *unction*. Anacletus wrote. Bishops are to be made by imposition of hands of Bishops, and holy unction by the example of the Apostles, because all sanctification consisteth in the body of Christ, whose invisible power is mixed with holy Chrisme and by this Rite, solemn ordination is celebrated. Our Protestants also to confesse that the holy Fathers both of the Greeke and Latine Church, were thus consecrated. Of Saint Basile *Vnctio sacra adhibita est ordinatus*: He was ordained by applying holy anointing. Of S. Gregorie Nazianzen: *Me Pontificem ungit*. So of Iohn Chrysostome and Saint Severus. So of Augustine: *Vicarius Christi Pontifex efficitur, in capite ungitur, imitatio illius, qui caput est totius Ecclesie, per unctionis gratiam fit et ipse caput Ecclesie sibi commissus*. The Vicare of Christ is made Bishop and therefore he is anointed on the head, in imitation of him who is the head of the whole Church, and he by the grace of the anointing, is made the head of the Church committed unto him. So Saint Gregorie: *Qui culmine ponitur, Sacramenta suscipit unctionis quod est ipsa unctio Sacramentum est, is qui promouetur bene foris ungitur, si intus virtute Sacramenti roboretur*. He that is placed in the top taketh the Sacraments of anointing, because the anointing itself is a Sacrament, he that is to be promoted, is to be anointed well within, if he would be strengthened within with the vertue of the Sacrament. And by this Title, he adiudges the Episcopall consecration of the Britains, Scots, and Irish to be essentially valide. So Saint Bede, Amalarius, S. Iuo, Srephanus

Eduenit

Eduenſis, and other auncient writers, and Expositours of holy mysteries.

19. Concerning the Ceremonie of the Booke of Gospels laied vpon the Consecrated, though Alcuinus saith; *Non reperitur in authoritate veteri, neque noua, sed neque in Romanâ traditione*: It is not found in authoritie either auncient or newe, yea not in the Roman tradition. And Amarius; *Neque vetus authoritas intimat, neque Apostolica traditio; neque Canonica authoritas*: Neither auncient authoritie, neither Apostolical tradition, nor Canonically authoritie doth intimate any such thing. Yet we find this Cêremonie to haue bene obserued in the time of S. Denis for in his booke of the Ecclesiasticall Hierarchie he hath these words; *Pontifex quidem qui ad perfectionem virtutemq; pontifice dignam euehitur, utroque genu flexo ante altare, supra caput habet libros & traditos, manumque pontificis*: The Bishop indeede which is eleuated to worthy perfection and vertue of a Bishop, kneeling on both knees before the Altar, hath on his head the bookeſ giuen from God, and the hand of the Bishop. Which Ceremonie is also vsed daily in the Catholike Church as is to be ſene in the Rubriks of the Roman Pontificall, for after the ring is put on the finger of the newe Consecrated Bishop, this direction is giuen; *Tum Consecrator accipit librum Euangelionis de spatulis Consecratis*: Then the Consecrator taketh the booke of the Gospels from the shoulders of the Consecrated. But this maketh not much to the purpose, it being onely (as I haue ſaid) a

Alcuinus  
lib. de ſi-  
cutionis offi-  
c. 6. 37.

Dionysius  
Areopag.  
l. de Eccl.  
Hierarc.

Pontifica-  
le Roma-  
num de  
Consecra-  
tione Epi-  
ſci in E-  
piscoporum,

Ceremonie, and not essentiall to the Consecration of a Bishop: and that true and vndoubted Bishops were made before the Gospelles were written. Otherwise the whole Church then, euer after, and now, and euer had wanted it, and had no Ecclesiasticall Order at all. Which is the lamentable and desperate condition of such as persecute a true Bishop and Priest for their Order and power thereby confessing their want both of that which is essentiall in this high office, as also consecratours to performe it, consecrat true Priests, or confer any Ecclesiasticall Order or degree at all, not the meanest in that kind to any person.

20. All Authors agree, euen Protestants in their Catalogues of British and English Bishops, that we had continuall succession of such here in great numbers, vntill Queen Elizabeth by her supreamacie depriued and deposed them. And to keepe it farre from the name of an Innouation to haue one such Bishop, Successour to so many, if we haue the libertie in time of Persecution when Bishops are driuen from their Sees, (vsuall in histories) to remember and honour them in Exile and Persecution, we haue still kept a Succession of Bishops in, or of this nation: Of those which were depriued of their Bishopricks we haue, Richard Pates Bishop of worchestre who subscribed to the Councell of Trent being there present, by this Title, *Richard*

*Petrus wigorniensis Episcopus.* Thomas Goldwell Bishop  
of Asaph lived at Rome 20. yeares after that deposing.  
Thomas Watson Bishop of Lincolne was committed to  
prison in the Ile of Elie and died about the yeare 1584.  
Thus the Protestants themselves deliuer, and  
moreouer they deliuer much praise and com-  
mendatiōs of the and all others our renowned  
Bishops 14. or more in number, who were de-  
posed, and persecuted by Queene Elizabeth  
yea far more and greater, the they doe of those  
which were intruded into their places. Before  
or soone after the death of Bishop Watson of  
Lincolne, Owen Lewis of this our Nation was  
consecrated Bishop of Cassan, in whose life-  
time our most Illustrious Cardinall, William  
Allan was honoured with that dignitie, and  
consecrated Archbishop of Mackien, who li-  
ued with these honours vntill the 16. day of  
October in the yeare of Christ 1594. In his  
time William Gifford was by Pope Clement  
the eight made Deane: *Ecclesie Diui Petri In-*  
*sulensis: Of Saint Peters Church at Lile.* And  
afterward, he was ordained Archbishop of  
Rhemes in Champaine in France, where  
he lately liued. And whilst he liued Arch-  
bishop, both VWilliam of Chalcedon, and  
Richard also, who is now so persecuted, were  
by highest Papall authoritie consecrated ad sent  
into England. And what man of ordinarie  
knowledge, Iudgement, or vnderstanding,  
will aduenture to saie, but all these were re-  
nowned men, as also diuerse of our renowned

Godw.  
Catal. of  
Bish. in  
Worcest. in  
Ric. Pates  
in S. A-  
saph. in  
Thom.  
Goldwell,



Priests, most worthie of Episcopall honour  
 ad dignitie in equall times, honourably stiled  
 and registred for all posteritie not onely as  
 great glories of their Coutrie England, but  
 the whole Church of Christ. Therefore to  
 haue one of such worthie men a Bishop in his  
 native Countrie, (bearing for auoyding of-  
 fence his Title of a place so farre hence) which  
 frō the first Conuersion thereof to Christ had  
 3. Archbishops ad many Bishops about 1400.  
 yeares past, should not in the new English  
 Religion (teaching the Church of God neuer  
 wanted Bishops, and acknowledging both  
 him and all Catholikelv consecrated Bishops,  
 and Priests to be true and lawfull Bishops and  
 Priests vndoubtedly by right ordination) be  
 offensue, but desired, such Order, Function  
 and dignitie being by their publike testimo-  
 nies most needefull, excellēt and honourable  
 with all true Professours of Christian Reli-  
 gion.

21. Thus we see a Succession of English  
 Bishops though not all in England but in  
 other Coutries some of them consecrated and  
 remaining, (a thing not vnusuall in times of  
 Persecution and bannishment of Bishops, as  
 in the great lights (in their time) of Gods  
 Church S. Hilarius S. Athanasius, S. Chryso-  
 some and others lōg time exiled:) yet thereby  
 did not interrupt a continuall Succession in  
 their Sees. What least exception then can be  
 taken against our renowned Bishop of Chal-

cedon?

cedon? for Order, and degree so honourable,  
and eminent, by all testimonies; for his owne  
worthines, and worthily therefore to be had  
in high reuerence, euen with his Persecutours;  
he bringeth able witnessses with him; his  
knowne loue ad honour to our king, Queene  
and Coutrie; his owne holy life, and conuer-  
sation; his learned works, and writings; with  
all at home and abroad he hath euer piously  
and gratefully conuersed, and with honour  
defended and iustified himselfe against Male-  
uolants. Among all English Catholicks or  
Protestants few are to be found which haue  
more defended the honour of our Soueraigne,  
none more acceptable to his Maiesties friends  
and Allyes in marriage, no mā among so ma-  
ny renowned Priests of England (worthie of  
greatest honour in equall times) adiudged so  
to supply such place by that highest Pa-  
stor, which hath shewed great care and loue  
for our king, Queene and hoped Posteritie,  
and Countrie. And since Persecution and  
Proclamation against him, what could such a  
man in Persecution doe more, then he hath  
done, in decreting, and Ordering that all  
Priests and Catholiks should daily with de-  
votion praie for our king, Queene, State and  
Countrie. And both since the comming in of  
him, and VVilliam of Chalcedon of happie  
memorie his Predecessour: as likewise before  
the Catholiks of England haue bene and now  
are knowne to be the most loyall, dutifull

## THE VI. CHAPTER.

*That our English Priests who teach all  
 things with the Apostolicall Religion  
 are truly cōsecrated, worthie men, and  
 are to be honoured, and not persecuted*

1. **H**aving redeemed Episcopall Order  
 and dignitie, conferred by the See  
 of Rome, from all Imputation of wicked  
 obloquies, and made it knowne to be so high  
 and honourable; we might spare all further  
 labour for exemption and defence of Priest  
 lie Function, seeing euery Bishop of necessity  
 must be a Priest, and whatsoeuer of the  
 calling is noble and glorious in a Bishop  
 must needs be such in Priests; Episcopall hon  
 our and consecration addeth an higher and  
 greater worthinesse to him that was before  
 Priest, but cannot take away or diminish his  
 excellencie or renowne he had before. The  
 Protestants of Scotland doe confesse (which  
 all knowe) that after Catholike Religion was  
 overthrowne there, they had not any prelate  
 ded Bishops before King Iames (according  
 to his manner of making such) gaue suc  
 cessors

Titles to them. And their Knoxe, Buchanan, Forbs, Bale, and others both of England and Scotland are not ashamed to saie that before the sending of Saint Palladius thither by Saint Celestine Pope about the yeare 430. Monckes who were onely Priests supplied the place of that dignitie with that People. But malice to Episcopall worthinesse, and power, their owne knowne want thereof, or grosse Ignorance in Antiquities, and Ecclesiasticall affaires, haue blinded them with this darknesse, because long before that time in the daies of Dioclesian, Scotland had Bishops, and Saint Amphibolus was Bishop in the Ile of Man. In the time of Maximus Scotland had diuers Bishop bannished by him. And Hildebertus, and Coilus Sedulius Scots by Nation and renowned Bishops are honoured in histories before Saint Palladius came thither, as both these Protestants and farre better Antiquaries deliuer for yndoubted truthe.

2. But if we should not onely (as we must) seeme Priests inferiours to Bishops, but which we may not nor cannot) eue to them, and make them but Deacons: yee both diuine and best human authoritie asseureth vs, that by that calling they are to be honoured, and not dishonorably persecuted. The holy Scripture honoureth the with as much true consecration as our Protestants bestowe vpon their pretended Bishops.

G A

publike

*Veremunda  
hist.  
Hector.  
Boeth.  
Scotor.  
histor. in  
Maximo.  
Holinsh.  
histor. of  
Scotl.  
Io. Bal. l.  
de Scripto-  
rib. censur.  
2. in Coilo.  
Sedul  
Sigebert.  
Or Bessio  
stid.*

Act. 6.

Ignat. E-  
pist. ad  
Smyrnen-  
ses.Epist. ad  
Ephesios.Epist ad  
Thallian.

publike and solemne prayer and imposition  
of the Apostles, the chiefest Bishops hands.  
Orantes imposuerunt eis manus: Praying they impos-  
hands upon them. And declareth them, Viri  
boni testimonij plenos spiritu sancto. Men of good te-  
stimonic, full of the holy Ghost. The Apostolike  
Fathers commaund all laie persons, to be  
subiect vnto, and reuerence them. Saint Ignatius  
saicth: Diaconos reueremini ut ex Dei precepto  
to ministrantes: Honour yea the Deacons as ministrin-  
by the precept of God. And Enitimini charissimi sub  
iecti esse Episcopo, & Presbyteris, & Diaconis. Quia  
enim his obedit, obdit Christo: My dearest doe you  
best to be subiect to the Bishop, and Priests, and Dea-  
cons, for he that obeyeth these, obeyeth Christ. And  
other where. Oportet & Diaconis, mysteriorum Christi  
fidei ministris per omnia placere. Sunt Ecclesia Dei admi-  
nistratores. Ipsi itaque tales sunt, & vos reueremini  
illos ut Christum Iesum, cuius vicarij sunt. Quia  
Diaconi, quam Imitatores angelicarum virtutum, qui  
puri & inculpatus ministerium illi (Episcopo) exhibent,  
ut Sanctus Stephanus Beato Iacobo, & Theodoro  
motheus & Linus Paulo, Anacletus & Clemens Pe-  
tro? Qui igitur his non obedit, sine Deo prorsus, &  
impurus est, & Christum contemnit, & constitutionem  
eius imminuit: And it is expedient to please Deacons  
the ministers of the mysteries of Christ in all things  
They are the Administratores of the Church of God  
And they are such, and you should reuerence them as les-  
Christ whose Vicars they are. What are Deacons,  
the followers of Angelicall vertues who presenteth (to  
the Bishop) a pure and perfect mystrie, as S. Steu-

did to Saint Iames, Timothie and Linus to Paule, Anacletus and Clement to Peter? Whosoever therefore obeyeth not these, is altogether without God, and impure, and doth contemne Christ, and doth destroy his Constitution. Saint Polycarp saith, subiects este to Presbyteris, & Diaconis, sicut Deo, & Christo: Be ye a subiect vnto the Priests and Deacons, as to God and Christ. Our Protestants themselves in their publike booke named The forme and manner of making and consecrating Bishops, Priests and Deacons. Saie, that from the Apostles time they haue bene in Christs Church, euermore had in reuerent estimation. Therefore if the Deacons and Ministers to Priests in the holy Sacrifice of Masse, their highest dignitie, are thus by all testimonies to be reuerenced, honoured and obeyed: then the sacred Sacrificing Priests to whom they thus minister, and serue, may not be dishonoured, much lesse persecuted with most barbarous and vnchristian contumelies, disgraces, and deaths, for that their so eminent Order and dignitie.

3. The holy Sripturs testifie that in their Consecration they receiue grace, the holy Ghost, power to bind and loose, to retaine and forgiue sinnes, to offer Sacrifice to God, and to doe what Christ himselfe did in that kind. So the holy Fathers expound these Scripturs, and teach from them: and our most

antient renowned British writer thus affirmeth *Omni sancto Sacerdoti promittitur. Quacunque* *Gold. l. 82*  
*solvueris super terram, erunt soluta & in celis: & qua-* *excid. et*  
*conq. Brito*

ENIGMA

S. Polycarp  
 epist. ad  
 Philip.



et inque ligaveris super terram, erunt ligata & in caelis. *Matth. 16.* Verò Sacerdoti dicitur: tu es Petrus, & super hanc petram aedificabo Ecclesiam meam: It is promised to every holy Priest. Whatsoever thou shalt loose in earth, it shall be loosed also in the heavens: and whatsoever thou shalt binde upon earth, it shall be bound also in the heavens. To a true Priest it is said, thou art Peter, and upon this Rocke I will build my Church. The Scripture saith to, and concerning such: *pascite qui in vobis est gregem Dei*: Feed the flocke of God which is among you. *Qui bene præsunt Presbyteri, duplici honore digni habeantur: maxime qui laborant in verbo & doctrinâ*: The Priests that rule well, let them be esteemed worshie of double honour: especially they that labour in the word and doctrine. The Apostles Successours giue them as much: *Presbyteris Sacerdotibus* Saith Saint Clement *si assidue in studio docenda verbum Dei laborauerint, seponatur dupla etiam meritis in gratiam Apostolorum Christi, quorum locum tenent, tanquam Consilarii Episcopi & Ecclesie corona.* Sunt enim Consilia & Senatus Ecclesia. Si de parentibus secundum carnem ait diuina Scriptura: *Honora patrem & matrem ut bene tibi sit.* Et, qui maledixit patri aut matri, morte moriatur: quanto magis de patribus spiritalibus verbis Dei moneamur, honore & charitate eos prosequi, ut beneficos & ad Deum Legatos. Quanto anima corpore prestantior est, tanto est Sacerdotium regno excellentius: Let there be a double portion reserved for the Priests in honour of the Apostles of Christ, which shall haue labored in teaching of the word of God diligently. Whose places they enioye, as Counsellours of the Bishop, and the Crepus of the Church.

1. Pet. 5.

3. Ioh. 5.

Clem.

Const. Apost. lib. 2. c. 8.

c. 35.

c. 38.

They

They are the Councell and Senat of the Church.  
 If the holy Scripture saith of carnall parents: honour  
 thy father and thy mother, that it may be well wish  
 thee. And whofoever doth curse his father or his mo  
 ther, shall die: how much more shall we be admonished  
 by the words of God, of our Spirituall fathers, to respect  
 them with honour and charitie, as beneficiall to vs and  
 Legates to God? How much more noble the soule is  
 then the bodie, so much more excellent is Priesthood be  
 fore a Kingdome. And Saint Ignatius addeth.  
*Sacerdotium est, omnium bonorum, quæ in hominibus*  
*sunt apex: qui aduersus illud furit, non hominem igno-*  
*minia afficit, sed Deum & Christum Iesum primageni-*  
*tum, qui natura solus est sumus Sacerdos Patris: Priest-*  
 hood is the ornament of all things, which are in men:  
 whofoever doth rage against it, he doth not dishonour a  
 man, but God and Christ Iesus the first begotten, who by  
 nature is the onely high Priest of his father. The A  
 postles write by S. Clements penne. Si Reges  
 inuadens supplicio dignus iudicatur, quamuis filius vel  
 amicus sit, quanto magis qui Sacerdotibus insultat:  
 quanto enim Sacerdotium regno est excellentius, cura  
 regendarum animarum officio præsist, tanto grauior  
 supplicio punitur, qui aduersus id aliquid temerè fece  
 rit, quam qui aduersus regnum: If he that setteth on a  
 King is iudged worthy of punishment, although he be  
 his sonne or his friend, how much more should he be  
 blame worthy that insulteth oner Priests. For by how  
 much more Priesthood excellith a Kingdome, when it  
 doth by office governe soules, by so much more greater pu  
 nishment is he to be afflicted, who shall rashly doe any  
 thing against it, then he who hath offended a Kingdome.

Ignatius  
 epist. ad  
 Smyrns.

Clem.  
 const. l. 20  
 c. 2.

Ignatius  
Epist. ad  
Trallien.

Anacletus  
Ep. 2.

Magdebu.  
Rob. et  
Barnes.

Presbyteri sunt (saith Saint Ignatius) confessio  
quidam & coniunctus Apostolorum chorus, sine his  
Ecclesia electa non est, nulla sine his Sanctorum congre-  
gatio, nulla Sanctorum electio. Quid Sacerdotum  
aliud est, quam saceratus, consiliarij & assessores E-  
piscopi: Priests are indeede a certaine Assemblie, and  
united quier of the Apostles. Without these the Church  
is not chosen, without these ther is no Congregation  
Saints, nor election of saints. What else is Priest-  
hood, then an holy assemblie, Counsellours and assis-  
tants of the Bishop? Saint Anacletus Pope living  
in this age and made Priest by Saint Peter  
saith: Iniuria Sacerdotum pertinet ad Christum, cuius  
vice funguntur: The iniurie done unto Priests, apper-  
taineth to Christ, whose place they supplieth. And  
Protestants (Magdeburgen: & Rob. Barn. in  
Anacleto) saie: Anacletus Christo alienos esse iudica-  
bat, qui Sacerdotes in iur vocarent: Christi vel Ecclesie  
pecunias auferentes, homicidas iudicari debere censuit  
quia, inquit, privilegia Ecclesie & Sacerdotum, Apo-  
stoli Saluatoris iussu inuiolata esse debere iusserunt, in  
Ecclesiasticis negotijs, grauiores causas ad Primate[m],  
leniores ad Metropolitanum Episcopum referendas, se-  
cularia negotia apud prophanos indices agenda esse ius-  
sit. Omnibus oppressis licere appellare Ecclesiasticum for-  
Anacletus iudged those to be against Christ, who would  
goe to lawe with Priests; the Robbers of Christ or the  
Churches monies, he determined they should be condemned  
for Murderers; because, saith he, the Apostles by the  
precept of our Saviour commaunded the priuiledges of the  
Church and Priests to be kept inuiolated. In Ecclesiasti-  
call affaires he willed the greater matters to be referred

the Primate, the lesser vnto the Metropolitan Bish-  
op: and worldlie businesse to be ended by prophaine  
iudges, it is lawefull for all those that are oppressed  
appeale vnto the Ecclesiasticall Court.

4. S. Martiall liuing in Christs time and sent  
to France by Saint Clement, hath these  
words; *Sacerdotes Dei omnipotentis, qui vltim vobis  
bibunt in calice & vino pane, honorare debetis. Quod  
vobis per inuidiam immolauerunt, putantes se nomen  
meum a terra abolere, nos causa salutis nostre in ara san-  
ctificata proponimus, scientes hoc solo remedio nobis vi-  
tam prastandam, & mortem effugandam; Hoc enim ipse  
dominus noster iussit nos agere in suis commemoratione:  
ought to honour the Priests of Almighty God, who  
gib you life in the Chalice and in the liuing bread.  
at which the Iewes by Enuy Sacrificed, thinking  
by to abolish his name out of the world, we in be-  
liefe of our owne healih do offer vpon the holy Altar,  
trusting that by this onely remedie life shall be giuen vs,  
death shall not approach neare vs, and this our  
Lord commaunded vs to doe in memorie of him. Pro-  
uants auouch that in this Age Pope Alex-  
ander forbad that a Clergie-man should be  
brought to the common Tribunall. *Clericū ad  
secularium tribunal pertrahere prohibuit.* These are the  
monitions of the Apostles, and Apostolike  
of the first age whom all must subscribe  
to, and followe in such things, and all of  
them except Saint Ignatius, either Popes of  
the same, or directed by them. as Saint Martiall,  
so must needes meane and vnderstand  
things consecrated by Roman Iurisdiction.*

power

S. Mar-  
tiall ep.  
ad Burd-  
ga.

Barnes in  
Alexand.

power and Order. And Saint Ignatius Successor to Saint Peter, and inscribing his Epistle to the Romans: *Ignatius Ecclesie sanctificatae qua præsides in loco Regionis Romanorum*: Ignatius the hallowed Church, which doth beare rule in the Region of the Romans. And writing of the high power thereof could not denie the prim Jurisdiction of that See. And they all directly speake of Massing Priests, and Sacrifice. Clement setteth downe the whole order of the Masse, and expressely writeth that the Priest in masse offereth *Sacrificium mundum in cruentum per Christum institutum*, *mysterium* Testamenti. A pure and vnbloodie Sacrifice instituted by Christ, the mystrie of the newe Testament. Continuall Tradition hath preserved vnto vs Masses of Saint Peter, Saint Iames, Saint Mattheew, Saint Marke and other Apostles, and Disciples of Christ. Our old British antiquities doe prooue that the old Apostles Roman Masse was in their time vsed in Fráce and brought ouer hither into Britanie. Saint Denis the Arcopagite Saint Pauls scholler, the first sent Apostle into these parts by Saint Peter or Saint Clemets mission, hath a forme thereof setting downe the Altar, oblation, consecration, Sacrifice, worship and adoration of Christ there present: *ô diuinum penitus sacramentum, obducta tibi significantium operum, inuolucrorum dignanter aperiens, nobis palam atque aperte resce*: O altogether diuine and sacred mystrie vn

*safe to discerner to vs the coverings of thy signific*

*2. Clem.  
const. A.  
post. l. 2. c.  
3.*

*Dionis.  
Arcop. Ec-  
cles. Hist.  
6. 2. 3.*

Genes, and shine on vs openly and clearly: And he sheweth the Sacrifice to be reuerenced, diuina munera reuerenter ostendens. Saint Ignatius speaketh plainly of Priests sacrificing. *Sacrificium offerre. Missam celebrare: To offer Sacrifice, to saie Masse.* And he assureth vs the Sacrifice is. *Panis celestis, caro Christi Filij Dei: The heauenlie bread, the flesh of Christ the sonne of God.* And Theodoreus, writing against the Ebeonite Heretiks denying Christ to haue a true bodie he saith thus as Theodoret relateth: *Eucharistias oblationes non admittunt, quod non confitentur Eucharistiam esse carnem Saluatoris nostri Iesu Christi, quam pro peccatis nostris passa est, quam Pater sua benignitas suscitauit.* They doe not admit the Eucharist and oblations, because they will not confesse the Eucharist to be the flesh of our Saviour Iesus Christ, which suffered for our sinnes, whome the father through his goodnesse raised againe. Where we finde none but deniers of Christs Incarnation, and hauing a true bodie and blood to haue impugned this most holy sacrifice, and such Sacrificing Priests: for the words and institution of Christ, were soaine in ordaining this most sacred oblation of his bodie and blood vnder the formes of bread and wine, and a perpetuall Priesthood to performe it, that except by deniall of a true bodie to Christ, there was no way laied open to impugne it. And therefore that most holy and learned Apostolike man largely there confuteth those imaginarie Hereticks, proving Christ had a true bodie to offer, to suffer in,

S. Ignatius  
epist. ad  
Smyrn.  
Ep. ad Rod

Ignat. m.  
pud Theod.  
dor. in E-  
ucharistia  
Dialog. 20



fer in, to redeeme the world, and the holy Eucharist was the same.

Barnes &  
Magde-  
burgenses  
in Anacletus

5. S. Martiall hath deliuered this plainly before, saying that the Priests doe offer vpon the Altar the same bodie of Christ, which the Iewes crucified, And Christ so commaunded. Saint Anacletus was made such a Massing Priest by S. Peter, and as Protestants confess he declared how both Priests and Bishops were to offer this most blessed Sacrifice: Anacletus sacrificaturus, ministros vestibus sacris indut-

centes & custodes sibi adhibere ordinauit. Episcopus vero ut plures ministros sibi in sacris faciendis adiungere. Anacletus being to offer Sacrifice appointed that Ministers adorned with sacred vestements, as witnesses and keepers should be admitted vnto him. And that Bishop in offering sacrifices should adde vnto himself many assistants. And of Saint Alexander Pope liuing and learning his diuinitie in this Apostolike age, they acknowledge: In missa, pri-

Idem in  
Alexand.

quam pateretur: usque ad hac verba, hoc est corpus meum addidit, ad memoriam passionis Christi inculcandam: In Eucharistia Sacrificio aquam vino admiscere voluit, peccata Sacrificio, de Eucharistia loquens, delerit ait: ideo passionem in missa recitandam instituit. Rationem effectus huius sacrificij, hoc est, quod peccata expiet, adiecit, dices: quia corpore & sanguine Christi in Sacrificijs nihil maius est: In the Masse, the day before he should suffer: vnto these words, this is my body he added, to inculcate the memorie of Christ his passion. In the Sacrifice of the Eucharist he would haue water mingled with wine. He said (speaking of the Eucharist)

that finnes by the Sacrifice were abolished: therefore he instituted the passion to be said in the Masse. He added further the reason of the effect of this Sacrifice, which is, because it wipe away finnes, saying, because in sacrifices nothing is greater then the bodie and blood of our Saviour.

6. Concerning this matter these Protestants confesse of Saint Sixtus his Successour in the See Apostolike: *Sacra vasa nē qui prater sacros ministros attingerent, praecepit. Corporale ex linco anno fieri iussit. Ut, Sæctus, in communione Eucharistiae caneretur, ordinavit. Missam non nisi in altari celebranda esse constituit: He commanded that none of sacred ministers should touch the holy vessels, he decreed that the Corporall should be made of linnen cloth. He ordained that, Sæctus, should be songe thine the Communion of the Eucharist. He constituted that Masse should not to be celebrated but on the Altar. Of Theophylorus his Successour, they saie. *missas celebrandas in die Natalis Christi sancit, alijs diebus ante horam diei tertiam Missam celebrari prohibuit. Gloria in excelsis Deo, in Massa canendum praecepit: He ordained three Masses to be celebrated in the day of Christ his Nativitie: he prohibited that in other dayes any should saie Masse before three a clocke, he cōmaūded, Gloria in excelsis Deo, to be song in Masse. Of S. Pius Pope they write: *Sacerdotum negligentius Missæ sacra facientibus penas statuit, si quis per imprudentiā de sanguine Christi effunderet in terram, penitentiam ageret dies 40. si super altare, dies tres. si super linteum substratum calici, 4. si super aliud linteum, dies 7. Thermas Novatæ***

*Idem in Sixto*

*Idem in Theophyloro.*

*Idem in Pio.*

*templo dedicauit. Multa vera pietatis opera, in agro  
 Christiana Ecclesia fecisse perhibetur: Martyrii glo-  
 riam anno Domini 159. in sui sanguinis effusione tum  
 decum adeptus: He appointed punishments for Priests  
 which should negligently saie Masse; that if any by  
 imprudence should let fall any of the blood of Christ  
 on the ground, he should doe penance for 40. dayes;  
 if on the Altar, 3. dayes; if on the cloth lared vnder the  
 Chalice, fower daies; It on any other cloth, nine  
 dayes; the whole Bathes of Nonatus be consecrated in-  
 to a Church. It is saied he did many workes of true  
 pietie in the field of the Christian Church: and at last  
 by the shedding of his blood in the yeare of our Lord  
 159. he gained the Crowne of Martyrdom. Therefore  
 we neede not doubt, but all these liued some  
 time in the first hundred of yeares. Saint An-  
 cestus being immediate Successor to S. Pius  
 as he must needs be consecrated a Masse  
 sacrificing Priest, (not others once imagined  
 to be otherwise consecrated, or to giue conse-  
 cration, and confirming and vsing the same in  
 manner and Order, not onely in Ordering  
 Priests, and other inferiour Ecclesiasticall  
 persons but Bishops, Archbishops, and Me-  
 tropolitans, as his Predecessours had done  
 and so consecrating 17. Priests, ) must of ne-  
 cessitie perseuere in this doctrine and pra-  
 ctise: especially when his immediate Successor  
 for Saint Soter by all testimonies made De-  
 crees about all things concerning holy Masse set on  
 Altars, and other necessities and that, *Sacerdos  
 quis habeat secum adiutorem Sacerdotem. ut nullus vnusq;**

Post cibum potumque sine quodlibet minimum sumpsum  
Missas facere presumat. ut nullus Presbyterorum Mis-  
sarum solennia celebrare presumat nisi duobus presen-  
tibus, sibi que respondentibus, & ipse tertius habeatur,  
quia cum ab eo dicitur Dominus vobiscum, & orate pro  
me, aptissime conuenit, ut & ipsius respondeatur salu-  
tationi: He that sacrificeth shall haue with him a  
Priest for his Coadiutor. That none should presume to  
saie Masse after that he had take either meate or drinke,  
or any thing else how litle soeuer it be. That no Priest  
should presume to saie Masse solemnely without two  
there present to answer him, and him selfe to be coun-  
ted for the third person, because when he saith Domi-  
nus vobiscum: Our Lord be with you, and. Orate pro  
me: praye yea for me. It is most conuenient that  
answers be made to his salutation.

7. Thus Protestants and others acknow-  
ledge, and yet doe write of them and their  
Predecessours, that they were holy men and  
martyrs, and that the Church of Rome was  
then in puritie of doctrine and Religion, and  
that the Priests then were Sacrificing Massing  
Priests, the Bishops consecrated no others,  
the publike Seruice and Sacrifice was Masse.  
In such manner as now is vsed. And S. Eleu-  
therius which immediately succeeded, Saine  
Cyprian sent such Massing Bishops and Priests  
ither into Britanie, to performe the generall  
conuersion thereof, there being no other to  
be set or imploied in such, or any like affaires  
of Priestlie office and function, in that holy  
and vnspotted time of Religio, by all cōsents.

H 2

And

And the chiefest Protestants, euen Matthew Parker their first new fashioned Archbishop of Canterburie with others both acknowledge that Saint Peter and Saint Iames said Masse, and that the Order of Sacrifice, or Masse, *Missa sic dicta*, continued from Christs Institution thereof in the Primatiue Church, aboue two hundreds of yeares vnto Pope Zepherine his time, and then be aliered it to a more excellent matter and forme. *A Christi primo instituto, ducentis amplius annis in primitiua Ecclesia durauit: donec eam Zepherinus 16. Romanus Pontifex, quorundam scassibus ad pulchriorem materiam formãq; mutare voluit.* This Pope S. Zepherine, was after Pope Eleutherius, and Pope Victor, by whose meanes, and holy sacrificing Bishops and Priests sent hither by there authoritie, this Kingdome of Britanie, wholly and generally was conuerted. And these Persecutours of holy Masse and Priesthood confesse that the very same Masse and celebration thereof, which Christ institated and his highe Priests and Apostles vsed, was still practised without chang, and alteration. And the chang ad mutation then in the time of Saint Zepherine made, was for the more perfectiõ thereof; For comming to set downe what this changing was, they finde it to be no other, but that he decreed Christ blood should not be consecrated in Chalices made of wood, but better matter. *Christi sanguinis Consecrationẽ in vitreo Calice non ligneo, vt antea, fieri debere statuit: He decreed that the Consecration of the*

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blood of Christ ought to be done in a Chalice of glasse, not of woode as it was done before. And after Vibanu the first of that name immediate (except Calixtus) Successor to the same Saint Zepherinus, (by these Protestants themselves) thus declared and ordained that Chalicees should be of Gold or silver, or of tinne in poorer Churches. *Nè vasa sacra vitrea, sed aut aurea, aut argentea, aut stannea in inopiaribus Ecclesijs essent, legem dixit.* We are assured both by generall and particular Testimonies that none but massing Priests came hither, and that the external Church service was Masse, and in the Latine tongue. So had our old Gildas (now by Protestants suppressed) in the Proemium of his booke, as Abbot Fecknam justified in publick Parliament in the first yeare of Queene Elizabeth. Saint Chrysostome (the Protestants so also confessing) witnesseth that our Britains in this their Couersion, had Sacrificing Altars for Masse in their Churches, and such Priests.

8. The Protestants also propose vnto vs an Author so Reuerend and auncient in this our Britanie, that in the yeare of Christ 366. his Homelies or Sermons were vsually and publicly reade in the Churches here, wherein, is most manifestly and particularly pronounced, that the publick seruice was the same Masse which is now vsed, the Priests such Priests, and Christ really present, offered, worshiped and praied vnto there, as by the same antiquitie is euident in these words



thereof: In the old lawe faithfull men offered to God  
 diuers Sacrifices, that had forefighification of Christs  
 bodie, which for our sinnes he himselfe to his heavenly  
 Father hath since offered to Sacrifice. Certainly this  
 Housell, which we doe now hallow at Gods Altar, is  
 a remembrance of Christs bodie which he offered for  
 vs, and of his blood which he shed for vs: So he him-  
 selfe commaunded; doe this in my remembrance. Once  
 suffered Christ by himselfe, but yet neuerthelesse, his  
 suffering is dayly renewed at this Supper, through my-  
 sterie of the holy Housell. In that holy Housell there is  
 one thing in it seene, and an other vnderstoode. That  
 which is there seene hath bodilie shape: and that we  
 doe there vnderstand hath ghostly might. The Housell  
 is dealed into sondrie parts, cheered betweene each  
 and sent into the bellie. Howbeit neuerthelesse after  
 ghostlie might it is all in euery part. Many receiue the  
 holy bodie, and yet notwithstanding, it is so all in euery  
 part, after ghostlie mysterie. That innocent lambe which  
 the old Israelites did then kill, had signification after  
 ghostlie vnderstanding, of Christs suffering, who vn-  
 guiltie shed his blood for our redemption. Hereof sing  
 Gods seruants at euery Masse, *Agnus Dei qui tollis pec-  
 cata mundi, Misereere nobis.* Where we finde a most  
 plaine and generall concordance betwene  
 the old Primatiue Christian Britans, and the  
 Priests of the Roman Church at this time, in  
 this holy sacrificing Massing Priesthood, and  
 Masse, by this most auntient and venerable  
 authoritie euen as it pleaseth Protestants to  
 publish and translate it. For whereas they say  
 that Aelfricus in the yeare of Christ 990

translated this Authour out of latine into the Saxon language, it is a thing most certaine and vnquestionable with all men that know antiquities, that these words which I haue cited from these Protestants, be not the Saxo and old English speach in that time.

9. Our old Gildas also (as the Protestants propose and recommended him vnto vs) teaching (as they also hold) that our Christian Britans neuer changed, or forsooke the Apostolike Christian Religion, which they receiued from Rome by Massing Priests, and Prelats; their Priests from the beginning saied Masse, and offered sacrifice on holy Altars, and their Altars were the seate of the heauenlie sacrifice. *Sacra mundo corde oreque consueiunt. Sacrificantes inter altaria stantes. Sacrificium offerentes, altari adsunt, sacra altaria, Sacrosancta altaria sacrificij celestis sedes;* And their Priests then were consecrated to such holy function as now they are *Benedictione initiantur Sacerdotum manus:* Their hands were consecrated, and they which did daily offer the holy and heauely sacrifice of Christs blessed bodie and blood at, and vpon the sacred Altars, consecrating it by consecrating words *Mundo ore consueiunt*, must needs haue such Priestlie power, giuen vnto them in their Consecration, not hauing any such before, to consecrate, and offer Christs most Sacred bodie and blood in the holy Masse, as is contained in the most old and auncient orders of Consecration in those times, and these words

of Bishops consecrating Priests, first praying for them that are to be ordered Priests: *Purum*

*Possibile  
Romanum  
in conse-  
crations  
Presbyte-  
rorum.*

*arque immaculatū ministerij tui donum custodiant; & per obsequium plebis tuæ, panem & vinum in corpus & sanguinem Filij tui immaculatā benedictione transforment. That they may obserue the pure and immaculate gift of thy mystrie, and through the obedience of thy people, they may transforme bread and wine by the immaculate benediction into the bodie and blood of thy sonne. VVhich prayer being ended, the consecrating Bishop thus proceedeth: Expleat autem oratione, accipiens oleum sanctum, faciat crucem super ambas manus eorum, dicens: Consecrare & sanctificare digneris Domine manus istas per istam unctionem, & nostram benedictionem, vt quæcumque consecrauerint, consecrentur: & quæcumque benedixerint, benedicantur & sanctificentur in nomine Domini Iesu Christi. Hoc facto accipit patenam cum oblatis, & Calicem cum vino, & det tuis, dicens: Accipite potestatem, offerre Sacrificium Deo, Missamq; celebrare tā pro viujs, quā pro defunctis in nomine Domini.*

*And the prayer being ended, taking the holy oyle, he shall make a Crosse on both the hāds of the Priests, saying, Thou shalt vouchsafē o Lord to consecrate*

*and*

and sanctifie these hands by this holy  
 myntement, and our benediction, that  
 whatsoeuer they shall consecrat, may be  
 consecrated: and whatsoeuer they shall  
 esse, may be blessed, and sanctified in  
 the name of our Lord Iesus Christ.

This finished he shall take the Paten with the hoste,  
 and Challice with the wine, and shall give it the saying.  
 Take yea power, to offer Sacrifice to God,  
 and saye masse as well for the liuing, as  
 for the dead in the name of our Lord.

This is the most auntient Pontificall which  
 antiquitie hath preserued, and deliuered vnto  
 vniformely agreeing with the now vsed  
 pontificall in the Roman Church which dif-  
 fers not from, but agreeth with the most  
 auntient Manuscript Copies and Exemplars  
 in the most renowned Libraries. And  
 therefore our old British Antiquities deliuer  
 for a receiued Tradition and custome here,  
 in other places for the Priests thereof ac-  
 cording to their Office and Consecration, to  
 offer Sacrifice both for the liuing and the dead.

*et consuetudo, tam pro uiuis, quam defunctis ho-*  
*minibus Deo immolare.* And this was so generall a  
 receiued truth, and custome in the whole  
 Church from the Apostles time, and Tradition  
 in them: that is was, and iustly, adjudged

Herebie

Manuscr.  
 antiq. &  
 Capgrau.  
 in vit. &  
 Winwa-  
 loci.  
 Histov.  
 Brit. l. 22;  
 c. 3.  
 Arthur.  
 dipl. apud  
 Cam. & d.

Engl. Pro-  
test. in  
Faith.  
Bookes of  
the Church  
b. 7. ca. 25.  
pag. 138.  
Cincl.  
Exam. pag  
819.

Hereſie (the Proteſtants thus acknowledging,) to denie it: *Aerius* condemned the cuſtome of the Church in naming the dead at the Altar, and offering the Sacrifice of Eucharist for them: and for this his rash and inconsiderate boldneſſe, and presumption in condemning the vniuerſall Church of Chriſt, he was iuſtly condemned. So *S. Epiphanius*, *S. Auguſtine*, *Ilodorus*, *Damaſcenus*, and others demonstrate. 10. And for England where holy Priests and Priesthood are ſo greuously perſecuted, we thus ſucceſſiueſly and without any Interruption deduce it in all times and changes to theſe daies. Saint Peter a maſſing Prieste, Biſhop and Apoſtle preaching, and conſecrating Priests, and Biſhops here could conſecrate and ordaine no others, but ſuch as were to be of his owne Order. So Saint Clement his conſecrated maſſing, and Sacrificing Suceſſor, directed to ſend ſuch into theſe parts. Pope Eleutherius who by his holy Miſſion of Priests and Biſhops hither, conuerted this kingdome, being alſo a Maſſing Priest and Pope could ſend no other Priests, but ſuch. And Churches and ſacrificing Maſſing Altars erected in them all to ſuch vſe, and end, conſirmed by all writers Catholiks, and Proteſtants doe ſo demonstrate. All agree we had quietneſſe here in Religion and agreeement there vntill Diocleſian his Perſecution, when among others perſecuted, the holy Priests Maſſing Priests (as Saint Gildas before he was proued and others proue) were put to death.

*Electi Sacerdotes trucidati:* and they which escaped, did as often as they could saie Masse, in places whether they fled to escape daunger, as in Scotland, whether the Persecution did not come, it not being vnder the Romans. We had many Massing Priests as Saint Amphilabus, Modocus, Priscus, Calanus, Ferranus, Ambrianus, Carnocus, and others who fled thither out of our Britanie, now England, and were maintained by king Crathlinth to saie Masse, who founded all things, necessarie to such purpose, Churches, Altars, Chalice, Patens, Cadiesticks, and all things else. *See Crathlinth*

*ex sacra Antistitis adem, manneribus ornavit am-  
plissimis, Calicibus, Patenis, Candelabris, aliisque  
libellum ad sacrorum usum commodis ex argento auro-  
que fabrefactis, Altarique cupro & are clauso: prouen-  
it ad ea ex agris in sacra adis vicinia constituit: Bus  
King Crathlinth adorned the Sacred house of the Bis-  
hop with most ample gifts, Chalices, Patens, Cande-  
lakes, and such like necessaries made of silver and  
gold for the use of the Church, with an Altar also en-  
cased in Copper and Brasse: to doe all which he allotted  
the yearly rents of the fields neare adioyning to that sa-  
cred house.*

in Britanie after this untill the Pelagian  
heresie was quiet for Religion, and then  
Pope Celestine, who was so farre a Massing  
Pope and Priest, that although the Masse was  
Christianall before (as he Protestants acknow-  
ledge) yet he added the Introite, Graduall,  
Responsorie, Tract and Offertorie vnto it,  
strictly

*Hest.  
Beeth. lib.  
6. Scot.  
Hist. fol.  
92. A.*



strictly commaunding, that Priests should knowe the Popes Canos, and he sent such Massing Bishops and Priests, with them into the Kingdomes of England, Scotland, and Ireland. *Celestinus introitum, Graduale, responsum, Tractus & Offertorium Papistica Missa inseruit: atque sacerdotes Pontificum Canones scirent, ac de preceptis Germanum in Britanniam, Palladium in Scotiam, Patricium cum quodam segetio in Haberniam, & Pelagianas Hereses extirpare. Episcopos misit: Celestinus addidit to the Papisticall Masse the Introite, Graduale, Responsum, Tractus, and Offertorie: and he strictly commaunded that the Priests should knowe the Canons of the Bishops. He sent Bishops Germanus into England, Palladius into Scotland and Patricius with one Segetio into Ireland, that they might extirpate thence the Pelagian Heresie. All men acknowledge that there were Massing Priests and Bishops, and that they consecrated Such in great numbers both in England, Scotland, and Ireland: Nennius writing neare, or in the time of Saint Patrick writeth thus of him, *Ordinavit Episcopos trecentos sexaginta quinque aut amplius, in quibus spiritus sanctus regnabat, Presbiteros autem usque ad tria milia ordinavit*: He consecrated more then 365. Bishops, whome was the spirit of our Lord, but Priests he ordained 3000. And of These diuers went so far as to America, and there executed their Priestly Order, in offering the sacred bodie and blood of Christ at Masse on consecrated Altars; in one place of America, were living in the time of Saint Brendan, (as we read*

his life and trauailes almost 1000. yeares  
 (ast) 24. Priests which were Saint Patricks  
 Disciples, daily hauing Masse among them,  
 and others in other places. *Immolabant agnum  
 immaculatum: & omnes ad communionem veniebant  
 fientes. Hoc sacrum corpus Domini, & Saluatoris su-  
 pite sanguinem vobis in vitam aeternam:* They sacri-  
 ficed the immaculate Lambe: and all came to the Com-  
 munion saying. Take ye a this bodie and blood of our  
 Lord and Saniour, which will be to you life euerla-  
 sing. And to manifest vnto all the vndoubted  
 truth of Saint Brendans trauailes and rela-  
 tion of these things, it is set downe in memo-  
 rable Antiquities, diuers hundreds of yeares  
 before the Spaniards or Portugals entrance  
 into America, that there it was thus Prophe-  
 cially reuealed vnto him: *Post multa Annorum  
 pericula declarabitur ista terra vestris Successoribus,  
 quando Christianorum superuenerit persecutio:* After  
 many yeares this land shall be discovered to your Suc-  
 cessors, when Persecution shall come vpon the Christians.  
 2. That S. German, S. Lupus, S. Seue-  
 rus, S. Paladius, and all those which S. Ce-  
 line that Massing Pope sent hither into Bri-  
 tain were Massing Bishops and Priests, as al-  
 l that were consecrated by the, is confes-  
 sed by all. VVe haue the most worthie wit-  
 nes of our old British antiquities written  
 out 1000. yeares since, intituled even by  
 Protestants glosses, *Prima Institutio & varietas  
 sacristici seruitij.* The first Institution and varietie  
 of Church seruice. The Masse and publike office  
 which

which in the time of S. German, S. Lupus, and S. Patricke, was by the, and others vsed in Britanie, Scotland, and Ireland, was the same, which was composed by Saint Mark the Euangelist. And thus it continued here so long as the Britans ruled, and after they were expelled by the Saxons, with the which remained in wales ad Cornewall, and the Scots and Irish. All our Archbishops both of London, Yorke, and Caerlegion, Theonus, Dubritius, Sampson, David, and the rest, with all Bishops and Priests vnder them were sacrificing and Massing Priests: Altars were in all Churches, and one the sacrifice of Christs bodie and blood was offered in Masse. All which appeareth in many histories, and their destructiō by the Pagans, Saxōs in all Churches doth witnesse it. *Ecclesiastica omnia ad solū vsq; destruebāt, Sacerdotes iuxta altaria trucidabāt*: They destroyed euery ground the Churches and all Ecclesiasticall things, killed the Priests at the Altars. Such were the Prelats, Bishops, Priests, Abbots, and their Sees, Monasteries, and Churches, where Masse was vsed in great number and abundance in euery age by the Protestants confession

To: Gosse.  
lin. histor.  
Eccles.  
Matth.  
Parker  
Antiquit.  
Britannia.  
pag. 8.

*Tot tantaque Presbyterorum, Monachorum, Praesulum, Episcoporum, Ecclesiarum, Cœnobiorum, Sedumque vetusta nomina que quous saculo extiterunt: So many old names of Priests, Monkes, Prelats, Bishops, Churches, Monasteries and Episcopall Sees were in euery age extant.*

13. And among the Saxons, the first Christian Priests that were permitted here, were Massing Priests; their Sacrifice, was the sacrifice of Masse, their Church at Canterburie had Altars, and Saint Lehard the Bishop, (which came hither with the Frenth Catholike Christian Ladie Queene Bertha, married to the Saxon king Ethelbert of kent,) and the Priests with him, were all Massing Priests, and said Masse in that Church allotted to the same end. *In antiquissima sancti Praesulis Martini Ecclesia sub vrbe sua beato Pontifice Lehardo praesente, frequentabat Regina Missarum & Orationum sacra, cum suorum comitum familia Christiana:* In the auncient Church of Saint Martin situated neare unto the citie, Lehardus the Bishop governing it, the Queene with her Christian familie heard Masse frequently. This was diuers yeares before Saint Gregorie (that most holy and learned Pope, *Gregorius magnus Romanus omnium Pontifex in Romanorum doctrinâ & vitâ praestantissimus:* Pre-gorie the greata Roman, the worthiest of all the Roman Bishops in doctrine and life, As Protestants call him) sent Saint Augustine with his holy companie hither: and king Ethelbert as these Protestants saie by the persuation of Queene Bertha his wife and her Clergie receiued the whole Roman Religion: *Conuersus vxoris Berthae persuasione Ethelbertus Rex Romanismum suscepit.* And Saint Augustine brought in among other things, Altars, holy vestiments, and Relicks, bookes of Ceremonies, the Sacrific

Sacrifice of Masse, and in a Councell assembled, commaunded the Roman customes to be obserued euery where. *Introduxit Altaria, vestimenta, Vasa sacra, Reliquias, & Ceremoniarum codices. Primum eorum Studium erat circa Missarum oblationes, Sedes Episcopales, ac decimas, & coacta Synodo, mandauit Romanas ubiq; consuetudines seruari.* And the Masse which S. Augustine brought hither from S. Gregorie was the same which S. Gregorie and the Roman Church then vsed, and the present Roman Church and Catholikes of England doe vse at this time, and the very same which was in vse before Saint Gregorie. He onely adding vnto it, as the Protestants themselues confesse few things not questioned by them, as *Kirie eleison: Lord haue mercie vpon vs* to be diuers times reiterated which they confesse the Greeke Church did vse long before. He added also *Diesque nostros in tua pace disponas: And dispose our daies in thy peace,* And commaund, we be deliuered frō euerlasting damnatiō, and numbred in the flock of thy elect. But the Protestants allow and vse all these, also (where they saie he hadded) *Alleluia* sometimes to be vsed, (it being vsed in Scripture and the saying or singing our Lords prayer *Pater noster* ordained by Christ, and by Protestants confessiō vsed in Masse in the Apostles time. S. Aldeime our holy Bishop and Countrie-mā, who cal eth S. Gregorie his Master writeth that he added in the daily Canon, where the solemnities of Masse are celebrated in the

**C**atalogue of Martyrs *S. Agatha*, and *S. Lucia* ioyning  
 the with *S. Felicitas*, *S. Anastasia*, and others. *Quos*  
*(S. Agatha & S. Lucia) Praeceptor & Pedagogus noster*  
*Gregorius in Canone quotidiano, quando diffinitiolem-*  
*nia celebratur copulasse cognoscitur, hoc modo in Ca-*  
*logo Martyrum ponens, Felicitate, Anastasia, Agatha,*  
*Lucia. VVhich (S. Agatha and S. Lucia) our massier*  
 and Pedagogue *Gregorie*, is knowne to haue used in  
 the daily Canon whilst masses are solemnly said, placing  
 them after this manner in the Catalogue of Martyrs, *Fel-*  
*icitas, Anastasia, Agatha, Lucia*. All which proue  
 Saint *Gregorie* added no materiall thing to  
 the holy Masse. For hereby it is euident the  
 whole Canon was vsed before: and his adding  
 Saint *Agatha*, and Saint *Lucia*, to the other  
 holy women Martyrs, proueth enough, this  
 his Act to be holy by former authoritie and  
 example, those other holy Martyrs being by  
 the Church of Christ placed and remebred in  
 the Canon before *S. Gregorie* his time: and *S.*  
*Agatha* and Saint *Lucia* in the Calenders of  
 Protestants are acknowledged and stiled holy  
 virgins, Saints, and Martyrs. For Saint *Gre-*  
*gorie* to ioyne Saints to Saints in honour,  
 could be no vnfainctlike Act in him. Neither  
 the Priests of England doe deserue such pe-  
 nalties, punishments, and persecutions, as  
 they haue long suffered and now still doe  
 endure for exercising their most honourable  
 Functio, in offering their most diuine Sacri-  
 fice instituted by Christ; offered by him, his  
 holy Apostles, and in all Ages after, in this so



approoued and receiued Order and forme of Masse, vntill it was first here disallowed by King Edward 6. a child, and made so penall by Queenes Elizabeths strang proceedings in such affaires. For king Henry 8. though otherwise a most strang Enimie to Christs holy Church, yet concerning Massing Priests and Masse, he ordained by his laste will and Testament, as is still to be seene (*Masses*) That they should continue in England to the end of the world willing and charging Prince Edward his sonne, and his Executors, all his heires and Successours, that should be kings of this Realme, as they will answer before allmightie God, at the dreadfull daie of Iudgement that they and euery of the doe see it performed. Neither euer was there in England before that yong kings time, or in any other nation (where Protestant Communion hath in these their late daies opposed against Catholike Religion, Priests, and Masse) any other Church seruice, but Catholike Masse and Sacrifice founde, heard off, or remembered in Antiquities.

14. Therefore seeing the honour and dignitie of holy Priesthood, in the respect of the most sacred and heauenlie oblation, and Sacrifice, it offereth vnto God omnipotent the highest king, and king of kings, of heauen and the vniuersall created, for the liuing and deceased, is most certainly and without doubt or question, so great and glorious, we dare not least we should be Traitors

God, harken vnto the, but lament their dole-  
full estate, who declare and persecute it, as  
a traitorous estate to Princes on earth, which  
should subiect their wills and lawes to the  
will and lawe of God, reuerence and honour,  
and not so vily vie, his dearest seruants: for as  
Saint Iustine with all others affirme. Neque  
*quoquam Deus hostias accipit, nisi a suis Sacerdotibus:*  
God accepteth sacrifices of none, except of his Priests.  
O potestas (saith Saint Ephrem) ineffabilis, qua  
in vobis dignata est habitare, per impositionem manus  
Sacerdotum. O quam magnam in se continet  
profunditatem formidabile & admirabile Sacerdotium?  
O ineffabile power, which vouchsafeth to dwell in vs  
by the imposition of the hands of the holy Priests. O  
what great profunditie doth the dreadfull and admira-  
ble Priesthoode containe. Sacerdotium (saith Saint  
Chrysostome) principatus est ipso etiam regno ve-  
nerabilior ac maius. Priesthood is a principallie grea-  
ter and worthier then a Kingdome it selfe. Protestants  
before by publike, regall, and all power  
they contend to haue declared that these,  
Priests were euer in Christes Church, and were euer-  
more bad in reuerent estimation. To which they  
adde of Priesthood with like allowance: It  
is a power, which no Prince or Potentate, King or  
Cesar on earth can giue. By blessing visible elements, it  
maketh them inuisible grace. It hath to dispose of that  
flesh, which was giuen for the life of the world, and  
that blood, which was powred out to redeeme soules.  
To these Persons God imparteth power ouer his mylli-  
all bodie, which is the societie of soules, and ouer that

*Iustin.  
Dial. cum  
Triphon.*

*Ephrem. de  
Sacerdot.*

*Chrysost.  
hom. 5. de  
verb. Isaia  
vidi Dom.  
Engl. Pro-  
test.  
Pres. booke  
of consecr.  
& apud  
Gouell.  
Defens. of  
Hook. pag.  
87. 88. 89.  
Exam.  
pag. 1. 2.  
Defens.  
upr. pag.  
116. 117.  
276.*

naturall, which is himselfe, a worke, which antiquitie calleth the making of Christs bodie.

15. And this will be sufficient, to excuse sacred Sacrificing Priests persecuted for iustice, and laie the guilt and offence vpon their vniust Accusers and Persecutours. For besides this most honourable sacrificing office, and ministering to the sicke (in daunger to die) the Sacrament of Extreme unction, deliuered in holy Scripture, and euer vsed in the Church of Christ, and Protestants neuer question it, as a matter of State, there is nothing in Priestly Order, but these men in some sense or other would haue vsed by there Ministers. Who vse preaching, baptizing, marriage euen of themselves, forgiuing of sinnes in personall absolution, euen without any penance at all, either by them enioyned, or their Consents performed or vsed. VWhich power they claime as giuen vnto them by their Protestant Bishops in their admittance to their ministrie in these his words: *Receive the holy Ghost, whose sinnes thou dost forgiue, they are forgiven; and whose sinnes thou dost retaine they are retained. Take thou authoritie to preach, the Word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.* And they as confidently vse it with this further publike warrant and direction in their Communion booke in this manner: *The sicke person shall make a speciall Confession, if he feele his conscience troubled with any weightie matter, after which Confession the*

*Protest.  
forme and  
manner of  
making  
and consecrating  
Bishops,  
Priests and  
Deacons  
in Order.  
Priests.*

*Protest.  
common  
Booke Titul. visit.  
of the  
sicke.*

*Prigh*

*Priest shall absolve him after this sorte.*

*Our Lord Iesus Christ, who hath lesse power in his Church to absolve all sinners, which truly repent and beleeve in him, of his great mercie forgive thee thine offences: and by his authoritie committed to me, I absolve thee from all thy finnes in the name of the Father, and of the sonne, and of the holy ghost. Amen.*

All this is, or should be vied by Protestant Ministers, by their most publike, Regall, Parliamētall, and whatsoever authoritie their Religion is set out, and supported by. So not onely permitting, tollerating, and allowing, but directing, and commaunding to be done and practised, much more then any Priest presumeth or Pope licenceth, or euer licensed to be vsed or attempted, yea more then any Papall power can so warrant: no penance enioyned, how many or greuous soeuer the finnes committed and confessed be: no satisfaction or restitution once thought vpon, how great and manifold soeuer the offences Injuries, damages, and wrongs were. Felonyes Rebellions, Treasons and all things else how vile soeuer they be are quitted and freed both by ministeriall and legall allowance, and are so iudged and ended, as if they had bene not the least punishable offence.

16. We must free Catholike Priests, and all others of their Religion from such presumption, practise, consenting vnto, or approuing sinne. No absolution without penance and satisfaction with vs. And yet we with the Church of Christ and holy Fathers saie of holy Priesthood euen in this respect: *Nē mihi narres purpuram neque Diadema, neque vestes aureas, umbra sunt isthac omnia, vernisq̃ue flosculis leuiora. Nē inquam, mihi narres ista, sed si vis videre discrimen quantum absit Rex à Sacerdote, expende modum potestatis vtrique tradita, videbis Sacerdotem multo sublimius Rege sedentem. Regius thronus rerum terranarum administrationem sortitus est, nec vltra potestatem hanc praterca quicquam habet auctoritatis: verum Sacerdoti thronus in cælis collocatus est, & de cælestibus negotijs pronūtiandi habet auctoritatem. Quis hæc dicit? ipse cælorum Rex: Quacunque ligaueritis super terram, erunt ligata & in cælis: & quacunque solueritis super terram, erunt soluta & in cælis. Deus ipsum Regule caput Sacerdotis manibus subiecit, nos erudicens, quod hic Princeps est ille maior: Speake not to me of the purple or Diademe, and goulden robes, all the'e are but shadowes, and more vaine then spring flowers. Speake not to me of these things, but if thou wilt see the power given to them both, thou shalt see the Priest sitting much higher in dignitie then the King. The throne of a King is chosan for the administration of earblie things: neuer hath he any other auctoritie besides this: but to a Priestte a throne is placed in heauen. and he hath auctoritie to iudge of heauenly businesse. Who saiet̃ this? The King of heauens himselfe. Whatseuer yee shall*  
bind

Chrysost.  
Hom. 8. de  
verb. Isaie  
vidi Dominum.  
Ephrem.  
l. de Sacerdotio.  
Gregor.  
Nyssin. orat. de Baptismo.  
orat. n. eos qui alios acerb. in dicant.  
Gild. l. de Exci. Britan.  
Isichius in Lemiti. l. 6. c. 12.  
Victor Viti.  
con. de persec.  
Vandalisa  
l. 2.

and vpon earth shall be bound also in the heauens: and  
 whatsoeuer yee shall loose on earth, shall be loosed in  
 the heauens. God hath subiected to the hands of the  
 Priests the Regall head, teaching vs, that this Prince  
 is greater then that. The throne, power, authoritie  
 and dignitie of Priests is aboue Regall, this  
 ruleth onely in things temporall, the Priest  
 in heauenly. The king of heauen hath giuen  
 this power to his Priests and hath subiected  
 the Regall head to the hands of the Priests,  
 declaring vnto vs that this is a greater Prince  
 then he. Neither hath he giue such power vnto  
 Angels or Archangels as to Priests.

*Sacerdotibus datum est, ut potestatem habeant, quam Deus neque  
 Angelis neque Archangelis datam esse voluit. Neque  
 enim ad illos dictum est: Quaecunque alligaueritis in*

*Chrysost.  
 lib. 3. de  
 sacerdo-*

*terris, erunt alligata & in celo. Et quaecunque solueritis  
 in terris, erunt soluta & in celo: It is giuen to Priests,  
 that they shall haue power, which God would haue  
 giuen neither to Angels nor Archangels. For it is not  
 said to them: Whatsoeuer you shall bind vpon earth,  
 shall be bound also in heauen: and whatsoeuer you shall  
 loose on earth, shall be loosed in heauen. The power  
 of binding which is in Princes, is onely ouer  
 bodies, that of Priests ouer soules, and exten-  
 deth to heauen. Habent & terrestres Principes vin-  
 culi potestatem verum corporum solum: Id autem quod  
 dico Sacerdotum vinculum ipsam etiam animam con-  
 tingitque ad celos usque peruenire. Terrene Princes  
 also haue the power of feters, but of the bodie onely:  
 but that which I saie, the bonds of Priests toucheth the  
 soule it selfe, and passeth vnto the heauens. This is*

*Chrysost.  
 ibidem.*



the doctrine deliuered by Christ, so expounded both by the Greeke and Latine Church, in Britanie and all places with all persons, all good Emperours, Kinges, and Princes of England, and which the whole Christian worlde haue euer professed and declared.

17. And the world will witnesse euery where against persecuting England, that the Catholike Priest, and Clergie thereof, be as learned, holy, religious, and as farre from exception, and euer haue bene since they were persecuted number for number, as any Clergie of all Christian renowned Nations. And of all English people they haue most honoured, and least troubled, or offended their Princes, or most beloved Countrie. Most of them be, and euer were of noble or ancient families, and all so bred vp and disceded, that they haue studied at home and abroad without Protestants help or hurt. They haue left their Patrimonies, places in Vniuersities and others in England, their parents, friends, and all, They seeke for no Bishopricks, Benefices, or such Preferments, but leaue them to their Enemies. They doe not keepe any Tithes Tributes, or Church duties from their Adversaries. The Catholikes of England paie these to Ministers, as duely, or more the Protestants doe. Most or many suffer Presentations and Aduouciations which belonged vnto them, to fall into the lapse for the Protestant

*Bishop*

Bishops to bestowe as they will. Our Catho-  
like Priests haue no wiues or children to  
trouble the Cōmon wealth withall Parishes  
and places of birth be not pestered or char-  
ged with any such nor Schollerships or Fel-  
lowships in Vniuersities, which are not or-  
dained for Ministers childrens. Tenants are  
not put out of their liuings, nor the Church  
Ritches and liuings horded vp beggars made  
out not releued, for any prouision of Priests  
or Priests fauourers. All that be of their ac-  
quaintance in Religion are instructed in dutie  
to God and Prince, and be most true and  
dutifull Subiects to heir king in all occasiōs.  
These cānot be the effects of a bad Religion.  
18. Their Religion vnder pretence where-  
of if they are persecuted, they haue oftē in pub-  
lished bookes proued in euery point and  
Article to be onely true, and now doe cōmit  
that to presse which will so demonstrate, a-  
gainst euery Article of the Persecutours Re-  
ligion, euen by the Apostles, and Apo-  
stolike men, and Fathers of that age, in  
which they liued, holy Scripturs, and Pro-  
testants themselves: and they haue often  
made most earnest and hūble petitions (late-  
ly published in print) to the Parliament  
to se se, publicly euen with vnequall condi-  
tions to themselves and their cause, to dispute  
and maintaine all and euery part of the do-  
ctrine they hold and teach. against the best  
learned Protestant Bishops or others their  
Perse-

Persecutours. And yet if me would or should speake, doe and proccede consequently, (as they which take upon them to be teachers, instructours, and Reformers in Religion of all men in all times, and places, ought, and without vterly disabling themselves therein are bound,) A Prieste or Bishop that saeth Masse, absolueth penitents, or reconciteth men to the Catholike faith, by power, authoritie, or iurisdiction from Rome is no more guiltie, of so termed treason, by the Parliament Protestant Acts and lawes, then all other Ecclesiasticall persons, deacons or others inferiours, Religious of what name, title, or degree soever, as Subdeacons, Acolythists, Exorcists, or others wanting all such power, as is euident by that of Queene Elizabeth, receiued and prosecuted by king Iames 2d king Charles. Priests therefore are not, or should not be so prosecuted for their Priestlie functions. God forbyd any English minded man or loue of England should thinke or wish it a thing so penall and capitall for any Inhabitant of England or English man to be borne, abid or remaine in his beloued natieue Countrie of England, though he were a meaner and more vnworthie man then any meanest Priest of England is.

19. The Protestants thus deriue our Clergies Succession. The first Parliament of Queene Elizabeth being ended, the Oath of the Queens supreamacie was proposed to the Catholike Bishops, and Ecclesiasticall Persons

Parlamēt,  
an. 27.  
Elizab.  
Statute. 2.  
Parlam. 1.  
Jacob.  
Parlam.  
2. Caroli.

Cambr.  
Annal.  
pag. 36.

many as refused to sweare, were deprived  
their benefices, dignities, and Bishopricks.  
Rulers of Churches, 50. Prebendaries, 5.  
Masters of Colledges, 12. Archdeacons, 12.  
Canons and 14. Bishops, all that then remai-  
ned, except one Anthonie Bishop of Landasse  
by calamitie of his See, and some committed  
prison in the Tower, Fleete, Marshalsea,  
Kings Bench. How reuerend and learned  
those of our Clergie then were, and they  
which immediately ioyned with the and conti-  
nued a Successiō of renowned Clergie Priests,  
memorable bookes and writings of very  
many of them in defence of Catholike Reli-  
gion, ther honour therby registred among  
most worthie writers and their glorie in  
the whole Church of Christ, are warrant to  
posteritie. I am an vnworthie witnesse,  
many older, and of more frequēt conuer-  
sation with Priests then I, can better testifie that  
within 25. yeares of the Reigne of Queene E-  
lizabeth, when so many from our Seminaries  
came hither, that at one time there were  
of them Prisoners in the Marshalsea, and  
many of them put to death. There were then  
many of Queene Marias Priests deprived and  
persecuted by Queene Elizabeth, still liuing,  
labouring here in this holy cause, and  
most of them were very learned, as they were  
before, which were sent from our Seminaries to  
supplie their number and ioyned with them, as  
the printed bookes, from them, their  
peti-

petitions and challenges of disputation both in the Marshalsea and Tower, and their confuting and confounding their Protestant adversaries doe sufficiently easie.

20. We may take some proportion of the labours and worthinesse here, if we call minde the state of such affairs in England, the time of Queene Elizabeth before any Religious men came hither, the Clergie (being here almost alone without other assistance) and compare it with the present condition, when so many Orders of them besides the old Clergie, be and haue bene diuers yeares, and weshall not finde fewer the auntient Nobilitie, scarce y more of the chiefest gentrie and not many more other Catholikes now, then in those daies. To which be old may remember it, others Iudgment in histories and Records may find it so, the time of Persecution threatening commaundeth vnto me silence in particular. Yet all that are so desirous to examine comparison, may easily prooue, that more I am not in error, if they will but read Protestant Historicall relations, Camden Howes, Stowe and others, they will see what Pollicie was vsed to put downe Catholike Religio, and by theit will also appeare, how Catholike Councellours were remoued Catholike Iudges, Sherifes, Iustices of peace and others were displaced, and Protestants put in their places, five newe Protestant Lords made, in

*Quarles.  
Annals. p. 27. 21. 22.  
36. 39.  
Howes  
Preface hi.  
Historicall in  
Queene  
Elizabeth.  
Stowes hi.  
Forio 1.  
yeare of  
Q. Elizabeth.  
226.*

Counties Protestant Burgeses chosen for  
Parliament; *Plures è Protestantibus datâ operâ, è  
cristianis tum è civitatibus, et Burgis fuisse electos:*  
any of the Protestants of set purpose were chosen one  
of the Counties as well out of Cities, as Townes. And  
though the Catholike Bishops were also  
excluded from that Parliament, that so Pro-  
testant Religion might be the more easily es-  
tablished by Parliament, yet the Protestant  
partie exceeded onely in sixe voices, the Ca-  
tholikes, who there professed themselves to  
be such, and all for the most part of them for  
long time remained so. The Queene her-  
self openly then in that Parliament protested,  
that she would never vex or trouble the Roman Ca-  
tholikes, concerning any difference in Religion.  
Though we found and felt since how farre she  
was altered from this the her intencion ad deter-  
minatio. What I have said is found to be true  
all the opinions of friends and aduersaries.  
21. And this sufficiently argueth a true,  
lawfull, and neuer defectiue knowne suc-  
cession of worthie and learned Priests of the  
Secular Clergie, who defended in all times  
the holy cause of God in this our Countrey;  
and conserved still the Catholike Religion in  
the hearts of the Nobilitie, gentrie and others  
of all sorts. No Order of the Religious can  
be so. The Iesuits came first of all the Reli-  
gious hither, but they were not heare before,  
they went away againe, not returning of some  
years. The Dominicans and Franciscans came  
after before the Benedictines, but neither they



nor any other did, or could make this claim. For our secular Priests haue (as is bene often declared) continued alwaies their session, and in this last persecution shew the way, and broaken the ice vnto all Religious by their Mission of Priests hith from their Colledges beyond the sea. Which I speacke not with any intention dishonour our Reuerend Religious, but honour the Secular Clergie and to defend the Authour of the *Protestants Plea and Petition to Parliamēt for Catholikes*: Against whom, a certain Benedictine Moncke in his prefatorie Epistle to Saint Augustins Meditations, Soliloquy and Manuall translated by him into English writeth: *I here neuer hath beene any Interruption of Benedictine Preachers and Teachers in England*. to prooue this his assertion, he reciteth only three such Monckes, *Abbat Fecknam*, another Moncke (to vse his word,; whole name was *richard Stile* as I take it.) *Who though blind in his eyes, yet cleare sighted in minde in the Church of Westminster publicly and stoutly confuted in an anonymous Sermon, a precedent railing Sermon by D. Horne by appointment of the Councell for in the eares of the people to disgrace the protestant Monckes, and Catholike Religion, and D. Serjeant Buckley*: and he seemeth to be offended at the foresaied Author of the *Plea*, as though he had done wrong to their Order in supplying D. Abbot Fecknam his name. *May he might haue remembered the famous and reuerend*

Abbot Fecknam. But alas this is farre froe accusing truly that Author, or excusing himselfe, or proving what he said before. For that Author in that very booke maketh twice an honourable memorie of that noble Abbot, in one place setting downe to his honour the Oration he made in the first Parliament of Q. Elizabeth in defence of Religion. And that Author of the Plea was so farre and still is, from being otherwise then a loving friend and no enemy to the Order of Saint Benedickt, that in the time of Q. Elizabeth before any Monckes came hither. He wrote in honour thereof in his Apologie for Catholiks to the Councell of Q. Elizabeth in these words; *The onely order of Saint Benedickt, so knowned in our Nation, hath had about twentie Kings and Emperours, above an hundred great Princes, many Popes, sixteene hundred Archbishops, 4000. Bishops, 1000. famous men, and 15600. most honourable canonised Saints.* Thus farre ranne his penne with their Moncke and most commender Trithemius.

Apolog.  
Epist. 10  
Q. Elizabeth  
Coun-  
sell prius.  
an. 601.  
pag. 83.

22. When the first Moncks from Spaine came hither about the death of Q. Elizabeth, and had no Faculties, this Author at the request of one of them his deare friend, wrote effectually to the then Archpriest Maister Blackwell, to giue them ordinarie Faculties, which he did, and these were the first Faculties, that Congregation in my memorie (as the Moncks themselves confessed) had in England

gland vntill more ample were afterwards and  
 otherwise procured vnto them. And that Au-  
 thor hath euer liued in great peace, loue, vni-  
 tie, and concorde with all the worthiest of  
 that, and other Orders of his acquaintance.  
 but to that excepting Moncke he was not  
 knowne. And now at this time and euer after  
 both that Author, and I that write as his and  
 their louing friend, will be so farre from  
 being an enemy vnto the Moncks of Saint  
 Benedicts Order, that except their auncient  
 learned Moncks Historians and such as the  
 account most fauouring to their Order in  
 matter of Historie shall offend and be against  
 them, of this time, we will not offend them  
 bringing nothing but from these men them-  
 selues and such. But yet that assertion, *That*  
*there neuer hath bene any Interruption of Benedicts*  
*Preachers, and teachers in England,* cannot be  
 by Moncks, and this Moncks owne con-  
 fession For if it had bene a thing lawfull for  
 Moncke or any Catholike to goe twise in  
 day to a Protestant Church, where once  
 goe is damnable, such a Moncke could not  
 a true Preacher and Catholike, otherwise  
 learned man vnder pretence to confute Pro-  
 testants by word or writing, might goe to the  
 Churches, and deliuer themselves from  
 nalties. Further this Moncke as they con-  
 went soone after out of England, and died  
 of it. Abbot Fecknam by Moncks, and  
 died in the yeare 1585. And then by  
 Mon

and Monckes and all mens confelſion, there liued here in England of the old English Monkes onely F. Buckley no great Preacher or learned man. So this onely ſuch Moncke could not ſatisfie that propoſition: *There neuer hath bene any Interruption of Benedictine Preachers and teachers in England.* One no Preacher cannot be ſuch, and in the plurall number.

23. And that Author made no more mention in particular of Benedictine Moncks, then of other Religious Orders, all of them failing in learned Priests, except of the Clergie to teach and defend true Religion. He did not meane, there was not any one either learned or vnclearned. If any ſuch thing is here printed, it was the printers and not his doing: neither can any of equall Iudgement thinke otherwiſe, for that authour well knew that Father Sebert Buckley was the living, he being well and very lovingly acquainted with maſter Sadler, and maſter Mahu Priests which firſt ioyned with that F. Buckley, hearing from them the manner thereof. And he hath ſcene vnder one of their hands, more then euer he wrote or held: That it was doubted whether that father Buckley was a professed Moncke or no: and the reaſons of ſuch doubt are thus ſet downe, written with one of their hands. *Quia hoc neque per ſcripturam, ne publicum Inſtrumentum, neque per teſtem, qui rem ſam nouerat probatum vidit:* Becauſe he had not ſene this prooued by Writing, or publick Inſtrument,

nor wiesse that knew it. This is more then my friend needeth in this matter, or this case now requireth. And he euer thought he was a Monke. So doe I, and honour the Order of S. Benedict and all other Religious Orders, and loue and honour all my worthie friends and acquaintance of them, as much as euer I did, which some of them know to be very much, and as they can wish or desire, and euer shall: yet, *veritas vincit*.

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## THE VII. CHAPTER.

*That the Catholikes of England taught and directed by such guides in Religion as our Priests be, are not to be persecuted but protected, defended and employed, as true and faithfull subiects in all things.*

1. **T**He honour, dignitie, glorie, and renowne of consecrated Bishops, and Priests, being thus great, ample, excellent and necessarie among all true beleuing Christians instituted and ordained by Christ himselfe according to his owne most holy Order, for all professors of his faith and Religion in a

And places, vntill this life and world is to end:  
and that the publik sacrifice they offer and  
celebrate, is so holy, and heavenly, the Reli-  
gion generally which they professe, preach,  
and teache vndoubtedly true and that the  
highest spirituall power by which their Mis-  
sion is so certaine, so auintiently honourable,  
and honoured, and without manifest and vn-  
excusable offence both to the greatest autho-  
ritie on earth, or in heauen so to be receiued,  
and reuerenced of all: twyce happie, blessed  
and honourable is then your state, cause and  
condition, Most Noble, and Renow-  
ned Confessours of the Nobilitie,  
Gentrie, and other Catholike laie-  
tie, of England, in chosing in such  
times, such guides of your soules, professing  
such Religion, and, which giueth you a se-  
cond, and greater felicitie, to be for such a  
cause so persecuted in your Native Coun-  
trie, of your owne Countryemen, kindred and  
called Christians.

2. To suffer Persecution for Iustice is a  
blessednesse, and bringeth to eternall blisse;  
But to endure it in such measure, and manner  
as you haue done and doe, it will eleuate you  
to the highest and neuer fading ioyes; your  
losse may be of temporarie: but your pur-  
chase thereby will be of much better and euer  
during things. Terrene glorie, flatterring and



2. ad Cor.  
4

c. 5.

deceitfull honour, is often valued, bought, and solde, at too deare a rate, but that which Persecution for the cause you suffer in, will for ever endowe you with, will farre exceede the worth of any price you can bestowe to possesse it. *Id enim quod in praesenti (saith Saint Paule) est momentaneum & leue tribulationis nostra, supra modum in sublimitate aeternae gloriae pondus operatur in nobis, non contemplantibus nobis quae videntur, sed quae non videntur. Quae enim videntur, temporalia sunt: quae autem non videntur, aeterna sunt: For that our tribulation which presently is momentarie and light, worketh aboue measure exceedingly an eternall weight of glorie in vs, we not considering the things that are seene, but that are not seene. For things that be seene, are temporall: but those that be not seene, are eternall. And in an other place he addeth: Scimus enim quoniam si terrestris domus nostra huius habitationis dissoluatur, quod aedificationem ex Deo habemus, domum non manufactam aeternam in caelis: For we know that if our earthly house of this habitation be dissolved, that we haue a building of God, a house not made with hand, eternall in heauen. Your liues, your lands, your liberties, honours, and what soeuer in things temporall, and to be forsake, or spoyled and depriued off, deare vnto you, were lent, giuen and but for a time bestowed vpon you, as also his most pretious blood and life was after many other Miseries sustained for your Ransome, ad Redēption, by him for whose right and cause you stand and pa-*  

patia-

iently endure afflictions for the same so often  
so much, and so long time. Thus he himse  
founde the way and returned to his owne kin-  
gedome and glorie immense and eternall, and  
he said, at his departure hence to his heavenly  
throane vnto his blessed Apostles, Disciples,  
to you, and all that shall serue, and suffer for  
him, to the end of the world. *In domo Patris mei*  
*mansiones multa sunt, vado parare vobis locum. Et si*  
*abiero & preparauero vobis locum: iterum venio &*  
*accipiam vos ad meipsum ut vbi sum ego, & vos sitis.*  
*Et quò ego vado scitis, & viam scitis:* In my fathers  
house there be many mansions: I goe to prepare you a  
place: I come againe and will take you to my selfe, that  
where I am, you also may be. And whither I goe you  
knowe, and the way you knowe. Euery Mansion in  
heauen in the howse of God, farre surpasseth  
all Pallaces and pleasures of this world: and  
to be with Christ in eternall glorie, infinitely  
exceedeth all delights and honours here. And  
the glorie and reward of them that come  
nearest to Christ in sufferings here, will be the  
highest and greatest with him there in loyes  
for euer. *Ecce Tabernaculum Dei cum hominibus, &*  
*habitabit cum eis, & ipsi populus eius erunt, & ipse*  
*Deus cum eis, erit cor dei Deus. Et absterget Deus omnem*  
*Lachrymam ab oculis eorum: & mors ultra non erit*  
*neque luctus, neque clamor, neque dolor erit ultra, quæ*  
*prima abierunt:* Behold the Tabernacle of God with  
men, and he will dwell with them. And they shall  
be his people: and he God with them shall be their  
God. And God shall wipe away all teares from their

Jo. 14.

Apostol. 21.

eyes: and death shall be no more, nor mourning, nor crying neither shall there be sorrow any more, which first things are gone. All you shall, or can giue, or rather leaue, for such a recompence of sure Inheritance for euer, was giuen you by him, that, for but lending him the same againe for a time, will with so great honour returne you all againe yea an hundred for one. *Omnis qui reliquerit domum vel fratres aut sorores aut Patrem, aut Matrem aut uxorem, aut filios aut agros, propter nomen meum: centuplum accipiet & vitam aeternam possidebit.* Eu ry one that hath left house, or bretherne, or sisters, or father, or mother, or wife, or childrne or landes for my sake: shall receiue an hundred fold, and shall possesse life euertasting.

3. You that be great and Noble, and Noble Catholikes be not troubled for not enjoying such temporall and fading honours in Court or Countrie, which your equals or inferiours enioye, (not being of your Religion, but rather persecuting it are exalted) or that you haue lost or let any such, for this holy cause. If there was danger you could not exercise such without offence to God, or hurting his Seruants: it is your honour, and securitie in conscience to want or loose them.

*Qui amat periculum in illo peribit. Cor ingrediens duas vias, non habebit successum.* He that loueth danger, shall perish in it. A heart that goeth two waies, shall not haue Success. And God hath prouided better Lieutenancies, and Offices for you in a better Kingedome. *Indisubunt Nationes, & demonstrabunt*

Matth. 19.

Eccl. 1. 2.  
Ecc. 3.

Cap. 3.

per populos. & regnabit Dominus illorum in perpetuum: They shall iudge Nations, and haue dominion ouer peoples, and their Lord shall reigne for euer. Let it be your comfort, that neuer had the, that if you had enioyed such, you would, as your holy Religion teacheth you, haue performed them to your vttermoſt power, to the honour of God, our king, and Countrie: as they which had and lately loſte them did, euer moſt faithfull and dutifull to our king, in his commaunds, and as readie as any Proteſtants, to doe him all ſeruice and ſupplies they could by themſelues or other meanes they might, or were able to procure, and more then diuers Proteſtants did well approue, or commend in them for ſuch duties, which all Catholikes without exception generally, and vpon all occasions in their degree moſt readily, and willingly performed. Let it not be a grieſe vnto you, that you are driuen out of Parliaments, whoſe chiefeſt and onely members you with the Catholike Biſhops, and ſome priuiledged Abbots, were with the kings of England, long before any howſe of Commons was in power. Your lawfull and iuſt refuſall of an Oathe made, and, as it was expounded by king Iames, by greateſt ſpiritual power vnlawfull to be taken, giueth you lawfull excuſe from all aſſent to Acts of perſecution. England euer was a noble Nation, your Anceſtors and of vs all that be truely Engliſh, came by all Antiquities from a moſt honour

1. Cor. 4.

Mat. 22.

Mat. 29.

able people and progenitors. Saint Grego-  
rie the great so called, and in great parte our  
Apostle and Father in Christ, compared  
them not onely for name, but endowments  
of nature, vnto Angells: and the liues and con-  
uersation of many thousands of your holy  
Auncesters, (when England was holy En-  
gland) were Angelicall: and you now with  
other Catholikes made for profession of your  
faith, a spectacle to the world Angells, and men, shall  
be for your rewarde, thus persevering, as An-  
gells of God in heauen, sicut Angeli Dei in celo. Your  
renowned Priests haue giuen you example in  
the highest degree of perfection in this kinde  
and cause in forsaking all at once, and with  
his Apostles following Christ, with an Ecce  
reliquimus omnia & secuti sumus te: Behold we haue  
left all things, and haue followed thee: So deprived  
and persecuted onely in England, because we  
are Priests and borne in England. Be not a-  
fraide to followe such guides, with some ha-  
zard, losse, or diminution of your honours,  
esteeme with carnall mindes, Ritches, and re-  
uenues for the like cause, ad for that you are  
Catholikes of Englad. For others both Priests  
and Catholikes not of England, are other-  
wise entertained here in England, not onely  
in times of peace, but in times of open hosti-  
litie betweene England and their Countries  
From whence they are: of such by some, some  
Yelousie might be made; of English Priests  
and Catholikes, no possible place is left to

inuent the least suspicion. Our Priests haue so long and voluntarily professed pouertie, and liued therein, that no man of vpright Iudgment can thinke they would disorderly or vniustly seeke for Ritches, with hazard of their friends. And if his Maiesty should allowe to laie Catholikes, which receiue no spirituall good from Protestant Ministers, to paie Tithes to others of their Religion, this would not be offesive to God, nor hinder, but rather further a noble great Nation, hauing now more neede of chaste then married of such sorte.

5. If we had not preferred our loue of England before all earthly things, no doubt but both the Bishop of Calcedon, and diuers renowned Priests of England might haue founde farre greater amitie, fauour, and wordly preferment in other parts, then they could euer expect or looke for in their owne Countrie. We neuer had hand or finger in these late warrs, and contentions, or euer gaue the least occasion of any daunger, difficultie, or hazard, our dearest Countrie is subiect or exposed vnto, as diuers publick Proclamations and other Protestant Relations publish. We neuer were of Counsaile, or acquaintance, with any great Councillour, or Courtier dead, or liuing still at this time, or any such, which (as many Protestants or Puritans haue thought) did not good offices to this kingedome. We were, and are strangers



to all mē or womē, Courtiers or others, which  
 haue bene suspected to haue furthered the  
 driuing of the French Bishop, Priests, Ladies,  
 and others from the Queene, and placed the-  
 selues or friends for them, the beginning of  
 debate with France. We are as Innocent of  
 the breach with Spaine, either Marriage  
 or peace, or with any other Prince. We haue  
 not disturbed it, at home or abroad. The  
 rebellions of the Netherlanders, Hungarians,  
 Austrians, Bohemians, Luzatians, Silefians,  
 Morauians, French and whatsoeuer Prote-  
 stants against their Princes were by Prote-  
 stants, not Catholiks allowing but alwayes  
 condemning them. As in England in all op-  
 positions of Parliamentarie Protestants a-  
 gainst our king hindering or withholding du-  
 ties from him, euen in his times of needs and  
 wants, the Catholiks euer yielded to, and most  
 readily performed all, although by Parla-  
 ment they were charged with double subse-  
 dies, without any freedome or release of any  
 penalties for Religion: All Priests of the  
 Clergie, Bishop and others haue vtterly con-  
 demned the deniers of rendring such duties  
 vnto our King, and haue what they could  
 perswaded the Recusants (as the refusing Pro-  
 testants were therein termed) to performe such  
 bonds, true offices, and obligations of louing  
 subjects. And although our Catholikes haue  
 bene sondry waies greuously persecuted for  
 their Religion: yet (as the world knoweth)

they haue most dutifully, much aboue others  
honoured our king, supplied his wants with  
free, and lardge Donations, and Contribu-  
tions, when their persecuting Protestants in  
great number, and of great qualitie made de-  
small. No man except maliciously and chil-  
dishly very falsely imagining slaunders, and  
intruthes against the, may surmise that these  
men can be vnmindefull of the dutie and obe-  
dience of true Subiects to their Soueraigne.

6. If there be any either in Court or  
Countrie bearing the name Catholike,  
gaining not looting, rather honoured then  
disgraced, preferred then persecuted) gi-  
uen to libertie and disorders, (such as this  
protestant time can easily bestowe and  
bare) and spirituall discipline may not be  
followed to keepe such in dutie, or leaue the  
name Catholike, Catholike Religion doth  
not and cannot answere, or make accompa-  
ny for such. Commonly they be men risen or  
well reared vp by fall of Religion, and Reli-  
gious howses, which complaine most against  
Catholikes, who finde profits of seate, sea-  
ling to loose that, they so easily got. But 2-  
as, there is no danger towards them by  
English Catholikes, for many or most of  
them that be landed me, haue also such lands.  
They be not Catholikes, (which euer defend  
old and vniuersall Right) which are to be fea-  
red in Innouations: Nouelists and louers of  
singularityties, are the most dangerous in such  
rel-

respects. Catholikes of England, of all subjects thereof, euer were and now be most obedient seruant of, and keeping their Protestant Princes lawes: seldome is, or can a Catholike be charged with the breach of any, except concerning matters of Religion, where it breaketh the lawe of God and his holy Catholike Apostolike Church. To keepe the lawe of the king of all kings, and his kingedome, must not be termed or thought a breach and violating of the lawes of any private earthly king or kingedome, all which must subiect themselues to that omnipotent king and his gouernment. And to make all sure for Catholikes defence in this cause, we will briefly examine all Articles now questioned betweene Protestants of England and the, and prooue in many of these Articles (as they are enacted by Protestants) that the Catholike doctrine is farre more agreeable and profitable for publike peace, vnitie, obedience, and concord in a good ciuill Monarchicall and Regall gouernment, then that which Protestants hold, and practise, and would force Catholikes vnto; and not any one Article of Catholike Religion, repugnant vnto, or prejudicing the Rule and gouernment of a most worthy king in a noble Nation.

## THE VIII. CHAPTER.

*That euerie Article of Catholike Religion is more agreeable with the best temporall gouernment, then those of the Protestants; and that a Catholike keeping his Religion, as he is bound to God, so he cannot be vndutifull to his temporall Prince and Countre.*

**T**He first five Articles of their Religion, (they consisting onely of 39: made by a few Protestants in the fowerth, or fth yeare of Queene Elizabeth the old age of this Religion) doe containe nothing conuouersed betweene them and vs, but were made against new Sectaries so soone risen vp among them. The Sixth and next Article intuled, *Of the sufficiencye of the holy Scripture for euolution*, Denieth the vse and necessities of traditions not written in Scripture, and detesteth many bookes of holy Scripture to be such, and some of them, as the booke of wiseome, and of Iesus the sonne of Sirach, containing most of morall precepts, and com-  
mands

ments (as all men knowe) are most needfull in all kingedomes for ciuill regimēt. So that whatsoeuer of this nature is contained in these two morrall bookes and tenne others which they likewise reiect, or in holy Apostolike Traditions, are wanting in these men, and the Catholiks embracing both those bookes and Traditiōs exceede them in all temporall obedience and dutie in this respect.

2. After this, vntill we come to their ninth Article stiled, *Of originall or birth sine*: they finde no difference in this point. But in this Article they thus enact: *There is no condemnation for them that beleeue, and are baptized*: By which allowance and Decree, the way to all disobedience, felonies, treasons, and sinnes whatsoever is set open to all Protestants, which saie they beleeue, and are baptized, and for no Treason, Rebellion, cotempt of gouernment can condemne them. Catholikes be of the contrarie profession. And this Protestant libertie and disobedience is further warranted and allowed in the next Article but one: (the immediate next Article after by their gloss is not at all or litle differing frō Catholiks.) For this their eleuēth Article intituled *of the Iustification of man*: Thus declareth: *That we are iustified by faith onely, is a most wholesome doctrine, and very full of comfort*. But this is not very wholesome, comfortable, or secure for any king, kingdome, common-wealth, that it should giue libertie to all offences, not to be punished by

God at all, nor by Prince if they can secretly be committed and concealed. God forbid any bearing the name of of Catholike should euer hold or followe such doctrine. And these Protestants Religion in the next Article of *good* *works*, giuing litle or no efficacie vnto them, will not hinder them in matter of disobedience, to God or Prince. So doth their 13. Article, wherein they saie, that, *works* such as we commonly call among others, obedience to kings and Rulers, good works, *Done without the grace of Christ, haue the nature of sinne.* By which if any man fall into drunkenesse, commit Adulterie, Fornication, Periurie, or any mortall sinne, which depriuerh of grace, he may or rather must make rebellion, commit treason, or whatsoeuer wickednesse he can, otherwise containing and abstaining from such horrible wickednesse, such his refrainings from those Impieties, *haue the nature of sinne.*

3. The 14. next Article against *works* of *supererogation*, bringeth into like desperate-nesse. Their 15. and 16. Articles haue no peculiar difficultie. Their 17. next Article is intituled of *Predestination and Election*: And it deliuereth plainly that their doctrine and Religion therein even, as it is receiued among them, is so perilous a thing. That for curious and carnall persons, to haue continually before their eyes the sentence of Gods *predestination*, is a most dangerous downefall, *whereby*



whereby the diuell doth thrust them into desperation, or into rechelesnesse of most uncleane lining no lesse pe- villous then desperation. These Articles it wo should goe no further, are sufficient to dis- swade any man, desiring to be a true subiect to God and his Prince, from embracing the Religion of Protestants. But to proceede to the end of them: The 18. next Article, of obtaining eternall Saluation Onely by the name of Christ: hath nothing in question. The next 19. And the 20. Articles the first intituled, Of the Church: And the other, Of the authoritie of the Church: Are able to destroie all Obedieñce, Religion, and dutie. eyther to God or man: for the first defining to those of their Religion, and declaring that, *The visible Church of Christ is a Congregation of faithfull men, in the which the pure words of God is preached, and the Sacraments be duly ministred according to Christs ordinance, in all those things that of necessitie are requisite to the same.* And making the Patriarchall Churches of Ierusalem, Alexandria, Antioche, and Rome the chiefest commaunding Churches, by which all others must be ruled, and gouerned, and yet it is concluded of them all, that they *Have erred in matters of faith.* They take all true faith and Religion, (which of all things must be most certaine) out of the world. For no man will or can be of a Religion, which is assuredly vntrue, nor worship him for God, which will so deceaue vs., And to no purpose to finde truth, but to confirme Infidelitie it is

said in the 20. Article; *The Church hath power and authoritie in Controuersies of faith: the Church is a witnesse and keeper of holy writ.* For if the highest Iudge, witnesse and keeper of holy writ, and hauing authoritie in Controuersies of faith, being to be obeyed of all, may thus erre, all men should thereby be bound to such error, and eternally to be damned. No man would be a Christian with such condition. No man is likely so to be a true subiect: for the certaintie of Religion, which causeth certaintie of obedience and dutie to Princes, being take away, the other will faile.

4. This they confirme in their 21. Article, *Of the authoritie of generall Councils*, making them though they represent the whole and vniuersall Church, to haue no more power or certaintie. And if we should followe the Parliaments of our Countrie, much vnequall to the whole Churches Iudgment, we should finde that they haue often and most inexcusably erred by their owne Iudgements and confessions. And So the Conclusion may be such as Atheists and prophaine contempters of Religion and all dutie to God, Princes and others in authoritie, vse ad practise. Their 22. Article intituled, *Of Purgatorie*, denying the doctrine of the Roman Church concerning Purgatorie, Pardons, Images, Relicks and inuocation of Saints, must needs occasion more neglect of good life and dutie, then the Catholike doctrine. For first the deniall of

L                      Purga-

Purgatorie and punishment for sinne there after death, if it be ioyned with the Protestant doctrine before, of sinnes forgiven by faith, and ministeriall absolution from all guilt or paine thereby, denying any tēporall paine to be inflicted for, or due for sinne, ouerthroweth all penalties, penance or punishment, any Consistorie, ciuill or Ecclesiasticall should inflict for any offence. For where none is due, or to be done, in iustice it may not be inflicted. And this is more thē any Pardons or Indulgēce the Pope himselfe doth giue, or may vse: euery pretended beleuer or Minister taketh more authoritie vpon him herein. No vse of holy Images or Reliks vsed by Catholikes can be offensive in any Cōmon-wealth, but it rather teacheth honour and dutie, which the Protestant opiniō doth not. He that will haue or vse respect, doe honour or reuerēce to the representing signe, or part of any. will rather doe it to him they represent, then he that denieth it. And for honour to Saints, he that will not honour them in heauē and glorie, will sooner be vnmindefull of their dutie to persons which are to be honoured on earth with terrene honour, then he that honoureth and praieeth vnto Saints in glorie.

5. The next Articles 23. and 24. haue litle belonging to this purpose. Their 25. Article of *Sacraments*, saying they be Certaine sure witnesses, and effectuall signes of grace,

and Gods good will towards vs, by which he doth  
 worke invisibly in vs. Of seauen Sacraments,  
 they onely retaine two, and the first of the is  
 Baptisme, which they minister to infants.  
 They leaue here the whole life of man, and all  
 states without grace for their callings: They  
 barre the married, frō the grace of wedlock or  
 matrimonie: Ecclesiasticall persons, from all  
 grace in Orders: all that liue, from the grace  
 of Confirmation; offenders, from grace by  
 penance; Those that are sicke, from the grace  
 of Extreame vnction. And for the Lords sup-  
 per, as they terme their Communion, holding  
 that it doth condemne and hurt those that  
 be in sinne, and neuer ministring vnto any  
 but such as be of yeares subiect to many  
 sinnes, not taking the away by any other Sa-  
 crament or meanes, this cannot giue grace,  
 but rather damnation to the receiuers, being  
 in their owne Iudgment vnworthie Receiuers,  
 and receiuing to their damnation, as they  
 thus declare in their 29. Article. *The wicked  
 although they doe carnally and visibly presse with their  
 teeth the Sacrament of the bodie and blood of Christ:  
 yet in no wise are they partakers of Christ, but rather to  
 their condemnation, doe eate and drinke the signe or Sa-  
 crament of so great a thing.* When Catholikes doe  
 not communicate but after their sinnes be  
 forgiuen in the Sacrament of Penance, Con-  
 fession, and absolution of all sinnes. So that  
 by this Article Protestants haue no meanes to  
 take away any, but Originall sinne in Infants,

none, for any actuall sinne, but without all grace are left alone to all vndutifulnesse, disobedience and other finnes, from which Catholikes are by grace giuen in Sacraments preferued, and made free, and abled to performe their dutie to God, and their Princes.

6. The 26. Article hath nothing belonging to this question: neither the 27. Article following, of *Baptisme*, hath any thing needing examine in this matter. Their 28. of *the Supper of the Lord*, denying Transubstantiation and the Reall presence of Christ in the Eucharist, and consequently the reuerence and honour due therevnto, will not breede more honour to Princes on earth, they not hauing more title thē Christ, and by him, of honour. And they hauing before declared that the Sacraments be effectuall signes of grace, and here giuing all prerogatiue to Imagined faith, saying: *The meane whereby the bodie of Christ is receined and eaten in the supper is faith*, they attribute nothing to any signe or Sacramental thing, and that Imaginatiue faith is a false faith. For except as Catholiks hold, Christ be truly present there, by the omnipotent promise, word and worke of God, it is vnpossible faith should be a meane to receiue Christs bodie there. True faith is onely of true, and not of false things. And so againe these men leaue to themselves no Sacrament to giue them grace in all their course

course of life after Baptisme, when they are infants, and so must needs be disabled to serue God or their Prince as they should, and all men are bound to doe.

7. The 29. Article confirmeth this, as I haue deliuered before. And their 30. Article, *of both kindes* by their doctrine attributing all to their Imagined confuted false faith, confirmeth it also. And their assertion there, *That the Cope by Christs commandment ought to be ministred to all Christian men*: Is vnttrue by their owne Parliaments, testifying that in the very Primatiue Church, and allwaies it was often ministred in one kinde onely. Then no commandment of Christ contrary, can be brought to condemne all Churches, times and places for such practise.

8. Their 31. Article, of the one oblation of Christ finished vpon the crosse, denyng against the whole Church of Christ in all ages and places, and thereby depriving God of all externall sacrifice, contrary to scripture and all authoritie, will not by the Rule of proportion giue more, or so much honour vnto earthlie kings then Catholiks doe, giuing this tribute and Sacrifice to the king of heauen, and all that is belonging, or was euer giuen to their terrene Princes.

9. Their 32. Article, *of the Marriage of Priests*, hath married this kingedome to many miseries, it did not feelee, or know before. The posteritie proceeded by such lawe, or allowance,



hath brought vs to number hundreds of thousands more, then Britanie or England (if it had remained Catholike) should haue euer seene. Many thousands of these are left vnprouided for, and not a few are turned, or wrested out of their possessions to furnish these Ministers children, many of whom also haue fallen to such extreame wants that many of them haue taken desperate courses, which the Catholike practise and Religion would haue preuented.

10. Their 33. Article, *Of excommunicate persons, how they are to be auoided*: Differeth not frō Cathoukes, but that Protestants commit the businesse of excommunication and absolution, to such as Catholikes hold, haue no power therein: when both Catholikes and Protestants confesse, that men assigned to such offices by Catholikes haue true, lawfull and vndoubted authoritie.

11. Their 34. Article, *Of Traditions of the Church*, is wholly Ceremonious by their owne expositiō, and no man cā be so singular in this or any such matter, but to thinke any particular Church or kingdome, the more it agreeth with the vniuersall, or most flourishing Christian kingdomes to be more honourable and secure thereby, then such as fall into Nouelties, and singularities.

12. Their 35. Article, *of homelies*, is nothing to this purpose. And their 36. Article intituled,

led, *Of Consecration of Bishops and Ministers*, To whom they commit spirituall Businesse, preaching, ministring Sacraments, and to excommunicate, absolue, and whatsoeuer in like kinde they take vpon them to practise, is quite ouerthrowne by themselves, before in their 22. Article, where they saie that *Order*, as they vse it, *Is no Sacrament or effectuall signe of grace, and hath not any visible signe, or ceremonie ordained of God*. Then not receiuing or hauing grace, or such spirituall power, it cannot conferre ad giue it vnto others, or so exercise it, especially in so many things, as is required, from truely and lawfully consecrated persons, such as they acknowledg the Bishops and Priests of the Roman Church to be.

13. Their 37. Article intituled *of the ciuill Magistrate*, doth giue to temporall Princes supremacye euen in spirituall things, and denieth all Iurisdiction to the Pope of Rome in this Realme in such affaires. Of this sufficient is said before. And euery equall minded man may easily see, whether the temporall state of England was not more honourable, noble, powerfull and secure when the Popes Iurisdiction in spirituall thinges ruled here, then now it is, and euer since it hath beene: and yet the Ritches and wealth which fell to our kings and Princes hands, and commaunde at such chang, were as infinite, and so great, that king Henrie 8. to haue licence or assent to suruey them, to make vse thereby, promi-

Edw.  
howes hi-  
storicall  
pref. in  
Henr. 8.

fed (to speake in Protestant witnesses words)  
He would create and maintaine 40. Earles, 60. Barons, three thousand knights, and fourtie thousand souldiers with skilfull Capitaines, and competent maintenance for t'hem all for ever, out of the auntyent Church reuenues. Neither should the people be any more charged with loane, Subsidies and Fiftiemes. Since w<sup>th</sup> time there au. b. one more statuts, lawes, subsidies and Fiftiemes, then in fise hundred yeares before. Thus in the publicke Protestant Historie, in the yeare 1614. dedicated to our king now, the Prince Charles. Since we haue heard and tasted in Englad more matters of this nature. And yet if we should make but Robin-hoods peniworthes and estimate of what hath beene taken away from holy constant Catholikes, for professing their true and Apostolike Religion, in the Reigne of Queene Elizabeth, king Iames and king Charles, euen since he married a Queene, professing for herselfe Catholike Religion, It will amount to more, then would haue deliuered a farre meaner king and kingedome, then ours of England haue beene accōpred, from such complaintes of feares, wants, needs, dislikes, and variances therein, if God had well approued of such proceedings, and such means of proceeding against his Catholike Seruants, our kings most faithfull Subiects.

14. And the spirituall Supreamacie assumed by our Princes king Henry, 8. king Edward, 6. and Queene Elizabeth, confirmed  
again

again in this Article, had wrought so good effects in so short time, (within 4. yeares of Q. Elizabeths obtaining the Crowne,) that Protestants in such order, or rather disorder and number denied tēporall power in Princes here to put any Rebelle, or whatsoeuer most greivous offender to death, and they wēt further affirming that Protestants might not fight in defence of their Countrie, though the Prince commaunded it: Wherevpon they were enforced to declare in this Article, in this māner against such Protestant Brethren: *The lawes of the Realme may punish Christian men with death, for heinous and greivous offences. It is lawfull for Christian men, at the commandment of the Magistrate, to weare Armes, and serue in the Warrs.* And there were among them teaching and holding communitie of goods, not theft, spoiling, or Roberie to be punished, no iustice or lawe to be executed, or Oath to be taken in Iudgement, all Courts and Consistories to cease, as is euident by the two last Articles 38. and 39. thus following, the former intituled *Of Christian mens goods which are not common:* And thus declaring: *The Riches and goods of Christians are not common, as touching the right Title and possession of the same, as certaine Anabaptists, (Protestants) doe boast.* And the last 39. Article intituled, *of a Christian mans Oath:* And thus enacting and declaring: *We Iudge that Christian Religion dosh not prohibit, but that a man may sweare, when the Magistrate requireth, in a cause*  
of

*of faith and charitie, so it be done according to the Prophets teaching in iustice, iudgment, and truth. This sufficiently witnesseth what goodly common-wealths-mé their Protestant Religion, euen in the Infancie thereof, had brought forth in this kingdome.*

## THE IX. CHAPTER.

*That true and obedient Catholikes, be the truest and most obedient Subjects.*

**A**nd in conclusion to come to the particulare State and Regalitie of our most honoured King Charles, and king James before him. There neuer were any Protestants in England in their times, or before, which so trueely and dutifullly carried themselves, towards their Monarchicall true Title, Right, and Gouvernement, as generally Catholikes euer haue done, and will, as they are bound by Religion to doe. In the time of young king Edward 6. Cranmar and his Protestant Complices by that young kings will, did their vttermost to extinguish and overthrow it. Queene Mary and her Catholike Regimēt did nothing against it, but reuiued, preserued, and confirmed it. In the Protestat

reign

reigne of Q. Elizabeth, Statuts were made to auoide or hinder it. It was enacted by Protestant Parliament. Capitall to acknowledge it. Hales an English Protestant companion to the Scottish Knox, wrote a booke expressly against the Title of king James: No Protestant answered, confuted or seemed to disallowe it. Onely Catholiks, Sir Anthonie Browne a Iudge, Doctour Morgan Doctour of Diuinitie and Doctour Smith of the Ciuill lawe confuted it. The death of that glorious Catholike Queene Marie Grandmother to king Charles, and true Heire of England was long sought, and after contriued, concluded, and executed by Queene Elizabeth and her Protestants. Many worthie Catholicks here for her cause losse their liues, lands, and what they possessed. And all generally for suspicion of fauouring her and king James his Title, and now of king Charles, were much persecuted. Yet no Persecution could euer force vs from that dutie to lawfull Princes and their Temporall Titles, but we euer performed it, though with daunger: as we haue, and doe, our dutie to God and the holy Church. No Catholike Clergie man at any time impugned it.

2. William Bishop of Chaleedon, and Richard now his persecuted Successor maintained, proued and confirmed it. So haue all Archpriests, Assisstants, and all in any authoritie among the Clergie either by opinion,  
word



word or writing. And some of vs that yet liue and write, ( I might here catch hold of my owne penne with others ) haue as expressly, plainly, and effectually taught and published it, as king Charles can desire. The Protestant writers of their great publike Theater of great Britanie, haue not giuen so great allowance vnto it. The Lord Verulam in his historie of king Henrie 7. hath not ascribed too much; a good Catholike writer would haue giuen more, vnto it.

3. And to put all out of doubt or question in this businesse because Protestants and Catholikes are charged so much, for adhearing to Papall power: in this they are assuredly knowne to be the truest Subiects to our king. For all Popes actually, or virtually, (in neuer approving or legitimating Queene Elizabeth) haue ratified and confirmed the iust Right of Scotland in this kingedome and Ireland. And nothing can be saide to be more authentically approued and confirmed by Popes authority, then Pope Innocentius 8. by his Papall Bull, (as our Protestants confesse, and relate it) confirmed both the marriage of king Henry, 7. with Elizabeth daughter and heire to king Edward, 4. and his most lawfull and iust title to the Crowne of England. By all Titles and Rights, by Right of Inheritance, right of warre, right of marriage, right of Election, and right of Parliament by his Pontifical power. *Pape ad confirmandum illud legitimum*

*Bulla Innocentij  
S. in mss.  
ssim. Henrici  
vici Regis  
Ang. 7.  
Matth.  
Parker.  
Antiquit.  
Brit. in  
Lr. Morris.*

*diuini.*

diminutusque conciliatum, ac ad pacem, & tranquillitatem Anglorum maxime necessarium Matrimonium, suis Bullis opus esse putavit, quia quarto cognationis gradu coniuncti nuptias contraxerunt. In quibus etiam ne auctoritate carere videretur, regnum acquisitum Regi confirmavit, illudque iure hereditario, iure belli, iure coniugali, iure electionis, iure Senatus seu Parliamenti Anglicani, necnon iure Pontificio atque suo ad Henricum Regem septimum, eiusque Hæredes in perpetuum spectare debere pronuntiavit: The Pope thought it needfull by his Bulls to confirme that godly reconciled Marriage, most necessarie for the peate and tranquillitie of English men, for that they had married in the fowerth degree. In whiche also, least it may seeme to want authoritie, he confirmed the obtained kingdome on the king, and declared it to appertaine perpetually to king Henrie the 7. and his heires by hereditarie right, by right of warre, by right of Marriage, by right of election, by right of the Councell or English Parliament, by Pontificall, and his owne right. This is so constringent and binding an obligation of all English Catholikes, (attributing so much to Papall power and Iurisdiction, as Protestants saie we doe, euer to performe all temporall dutie and obedience to our king Charles, the vndoubted true lawfull Heire of that so established king Henry 7. to him and his heires for euer) that no Catholike man; allowing of Papall authoritie can euer be iustly suspected of disobedience or vndutifulnesse to our Soueraigne. And all the Protestants of England in their Religion, cannot produce  
such

such a bonde, testimonie, or warrant for their like fidelitie.

*K. Charles  
Declara-  
tion to all  
Subjects  
An. 1628.*

4. Therefore being thus clearly and manifestly made knowne, and euident, that the Religion of English Catholikes in euery point is most true, and holy, pleasing to God, and profitable in temporall Regiment the sacred Orders of our Bishop and Priests so honourable, we hope our king and his Councell hereafter will rather thinke of defending then offending, protecting then persecuting them. And besides that is here saide his owne Regall declaration published with aduise of his Councell, calleth vpon him and them so to doe. For there, with that aduise he thus publicly protesteth, before God and me *We call God to record, before who we stande, that it is and allwayes hath bene our hearts desire, to be soone worthy of that Title, which we accompt the most glorious, in all our Crowne, Defendor of the faith.*

*Ephef. 4.*

5. We must most humbly remember vnto him the faith, whereof he is titel'd Defendor wherein there is so much glorie: it is the onely true faith of Catholiks, as is here proued, and no other: true faith being but one *Vnus Dominus, una fides, vnum baptisma.* One Lord one faith, one Baptisme. And this faith of Catholiks of England is the true Catholike, Apostolik faith, and faith of the Church of Rome now, and when that Title, Defendor of the faith was giuen to king Henry the 8. before

his lapse from the Church of Rome, by the Pope there, for defending that faith against Luther. The Title given must be interpreted by the giuer the Pope, not the receiuer, which could not receiue, but what was giuen. And this Title was giuen, receiued, and vsed, many yeares before Queene Elizabeth, or before her Religion, the Religion of English Protestants now was borne, and was vsed both by king Henry 8. and Queene Mary, not of this new Religion: wherefore we hope our king calling God to Record, will rather defend the faith of his Catholikes, and them, then to suffer them to be thus persecuted; and his Councell which counsailed him in that declaration, will so aduise and counsaile him; And his Parliament, that could not finde their Religion 30. yeares old, will not hinder him in so good a deede, seeing it is certaine by their owne account, that the Title, *Defendor of the faith*, is about 30. yeares older then their Religion, and so he cannot by that Title defend their

faith. *A non ens* can haue no defence;

It can neither be defended  
or offended.

\* \*

FINIS.

# F A V L T S

## E S C A P E D A N D C O R R E C T E D.

Pag. 17. lin. 3. Theanus, for Theonus. l. 15. Thadiacus, for, Thadiocus. p. 21. l. 22. pane for, penè. p. 27. l. 28. most worthiest, for, worthiest. p. 39. l. 28. were, for, was. p. 42. l. 18. Phylosopha, for, Philosopho. p. 43. l. 20. Huntingtonsyhre, for, Huntington shyre. p. 47. l. 21. did increased, for, and encreased. p. 51. l. 20. these man, for, these men. p. 52. l. 19. Missæ Papistica, for, Missa Papistica. p. 61. l. 19. Ireland, for, Iland. p. 63. l. 6. translated them, for, translated, p. 69. l. 22. euery one, for, and euery one. p. 71. l. 7. forma, for, forma. p. 80. l. 23. iurisdiction, for, iurisdiction on the Christians. p. 91. l. 18. after, S. Peter, adde, and to the holy Roman Church. p. 100. l. 25. make no Parenthesis. p. 111. l. 8. Omitt, Theodore. p. 120. l. 26. Omitt, Thou shalt. p. 123. l. 6. Amphilabus, for, Amphibalus. Some other faults of lesse moment I haue not put downe here, they being easie for the Reader to correct in reading.

said in the 20. Article; *The Church hath power and authoritie in Controuersies of faith: the Church is a witnesse and keeper of holy writ*, For if the highest Iudge, witnesse and keeper of holy writ, and hauing authoritie in Controuersies of faith, being to be obeyed of all, may thus erre, all men should thereby be bound to such error, and eternally to be damned. No man would be a Christian with such condition. No man is likely so to be a true subiect: for the certaintie of Religion, which causeth certaintie of obedience and dutie to Princes, being take away, the other will faile.

4. This they confirme in their 21. Article; *Of the authoritie of generall Councils*, making them though they represent the whole and vniuersall Church, to haue no more power or certaintie. And if we should followe the Parliaments of our Countrie, much vnequall to the whole Churches Iudgement, we should finde that they haue often and most inexcusably erred by their owne Iudgements and confessions. And So the Conclusion may be such as Atheists and prophaine contemners of Religion and all dutie to God, Princes and others in authoritie, vse ad practise. Their 22. Article intituled, *Of Purgatorie*, denying the doctrine of the Roman Church concerning Purgatorie, Pardons, Images, Relicks and Inuocation of Saints, must needs occasion more neglect of good life and dutie, then the Catholike doctrine. For first the deniall of

L                      Purga-



Purgatorie and punishment for sinne there after death, if it be ioyned with the Protestant doctrine before, of sinnes forgiuen by faith, and ministeriall absolution from all guilt or paine thereby, denying any temporall paine to be inflicted for, or due for sinne, ouerthroweth all penalties, penance or punishment, any Consistorie, ciuill or Ecclesiasticall should inflict for any offence. For where none is due, or to be done, in iustice it may not be inflicted. And this is more thē any Pardons or Indulgence the Pope himselſe doth giue, or may vse: euery pretended beleuer or Minister taketh more authoritie vpon him herein. No vse of holy Images or Reliks vsed by Catholikes can be offensive in any Cōmon-wealth, but it rather teacheth honour and dutie, which the Protestant opnion doth not. He that will haue or vse respect, doe honour or reuerēce to the representing signe, or part of any, will rather doe it to him they represent, then he that denieth it. And for honour to Saints, he that will not honour them in heauē and glorie, will sooner be vnmindfull of their dutie to persons which are to be honoured on earrh with terrene honour, then he that honoreth and praieth vnto Saints in glorie.

5. The next Articles 23. and 24. haue litle belonging to this purpose. Their 25. Article of Sacraments, saying they be certaine sure witnessses, and effectiuall signes of grace.

and

his lapse from the Church of Rome, by the Pope there, for defending that faith against Luther. The Title giuen must be interpreted by the giuer the Pope, not the receiuer, which could not receiue, but whar was giuen. And this Title was giuen, receiued, and vsed, many yeares before Queene Elizabeth, or before her Religion, the Religion of English Protestants now was borne, and was vsed both by king Henry 8. and Queene Mary, not of this new Religion: wherefore we hope our king calling God to Record, will rather defend the faith of his Catholikes, and them, then to suffer them to be thus persecuted; and his Councell which counsailed him in that declaration, will so aduise and counsaile him; And his Parliament, that could not finde their Religion 80. yeares old, will not hinder him in so good a deede, seeing it is certaine by their owne accompt, that the Title, *Defendor of the faith*, is about 30. yeares older then their Religion, and so he cannot by that Title defend their faith. *A non ens* can haue no defence:

It can neither be defended  
or offended.

\* \*

F I N I S.

# F A V L T S

## E S C A P E D A N D C O R R E C T E D.

Pag. 13. lin. 23. at which time, for, after which  
 time. pag. 17. l. 3. Theanus, for Theonus. l. 15.  
 Thadiacus, for, Thadiocus. p. 21. l. 22. *pæne* for,  
*pend.* p. 23. l. 24., first to haue perswaded, for, be-  
 fore, to haue brought. p. 25. l. 5. as they most  
 happely did, for, as soone after it most hap-  
 pely was. p. 27. l. 28. *most worthiest*, for, *worthiest*.  
 p. 39. l. 10. S. Bonifacius, for, S. Benedict Bis-  
 cop. p. 35. l. 28. were, for, was. p. 42. l. 7. yea,  
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*and encreased*. p. 51. l. 20. these man, for, these  
 men. p. 52. l. 19. *Missæ Papislica*, for, *Missæ Papi-*  
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 almost 1000, for, aboue 1000. p. 150. l. 22. let,  
 for, left. pag. 156. l. 18. many, for, euery. Some  
 other faults of lese moment I haue not put  
 downe here, they being easie for the Reader  
 to correct in reading.

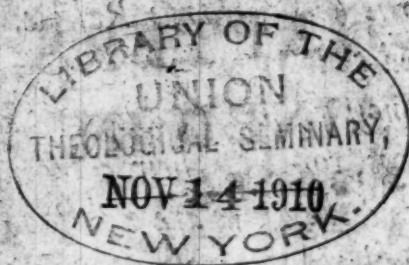
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OF  
CATHOLICS  
PERSECUTED  
IN  
ENGLAND.

*Unvincibly proving their holy Religion to be  
that which is the only true Religion of  
Christ; and that they in professing it  
are become most faithfull, dutifull, and  
loyall Subjects, to God, their King and  
Country. And therefore are rather to be  
honoured and respected, then persecuted  
or molested. Composed by an old Student  
in Divinitie.*

*Let none of you suffer as a murderer, or a thief,  
or a railer, or a conueter of other mens things:  
But as a Christian, let him not be ashamed,  
but let him glorifie God in this name, 1. Pet. 4.*

Printed at Doway by GERARD PINCHON,  
at the Signe of Colwyn, 1638.







A  
TABLE OF  
THE CHAPTERS  
CONTAINED IN  
THIS BOOKE.

Chapter I.

**B**Y way of a Preface to the  
persecuted Catholikes, and by  
them to their Persecutours:  
of the Innocencie, perfection, and ho-  
nour of them and their spirituall Pa-  
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tans, is the same with their first A-  
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tans, that their Religion was the  
same with the Apostles, and that  
which our now Persecuted Catho-  
likes Professe and maintaine.  
pag. 30.

Chap.

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### Chap. VII.

**T**hat the Catholikes of England taught and directed by such guides in Religion as our Priests be, are not to be persecuted but protected, defended and imploied, as true and faithfull subjects in all things. pag. 146.

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**T**hat euerie Article of Catholike Religion

## A Table of the Chapters.

gion is more agreeable with the best  
temporall gouernment, then those of the  
iij. Professions; and that a Catholike keep-  
ing his Religion, as he is bound to  
God, so he cannot be vndatfull to his  
temporall Prince and Countrey.  
pag. 157.

### Chap. IX.

That true and obedient Catholikes, be the  
truest and most obedient subiects.  
pag. 170.





APPROBATIO.

Viso testimonio, cuiusdam viri  
docti mihiq; de fide & doctrinâ pro-  
bè cognitæ, quo testatur hunc librum  
cui Titulus est: *A Defence of Catho-  
likes persecuted in England*, nihil con-  
tinere fidei vel bonis moribus ad-  
uersum, quin potius multa quæ ad  
Catholicorum Anglorum conso-  
lationem faciant; dignum censui,  
quem & ego calculo meo approba-  
rem. Datum Duaci 21. Martij, An-  
no 1670.

GEORGIUS COLYNERIUS S. Theol. Doctor  
& Regius, ordinariusque Professor, Col-  
legiæ Ecclesiæ S. Petri Præpositus, Qua-  
censis Academiæ Cancellarius, & libro-  
rum Censor.

THE





# THE FIRST CHAPTER.

*By way of a Preface to the persecuted  
Catholikes, and by them to their Per-  
secutours: of the Innocencie, perfection,  
and honour of them and their  
spirituall Pastours; re-  
nowned Priests.*

1. **R**ENOWNED Catholikes of  
England, most renowned Ca-  
tholikes therein persecuted  
for your holy Religion, give  
leave to one, your old, humble  
and vnworthie seruant in Christ, Associate,  
and Partaker now with you, and your renown-  
ed Pfeedecessours, a long time frō his youth  
to old age in prison, persecution, sufferings,  
and tribulatio for the most holy Catholike  
faith, and Religion, to remember his loue  
and dutie to you: as also the bounden dutie  
and office of vs all (as true seruants) to our  
Master

2. *A Defence of Catholikes, 1. Chap.*

Master Christ in so noble, and iust a cause with the honour, reward, and recompence, which is his ordinarie paie to all his faithfull seruants in such his affaires, farre more eminent and excellent the any Potentate, Prince, or Persecutour on earth can either take away or giue vnto vs; or any of them, or we in this world inioy.

2. Let me beginne with you as Saint Cyprian that glorious Byshop and Martyr did, with the constant Martyrs and Confessours of his Countrie and time. *Quibus ego vos laudibus pradicem fortissimi Martyres? &c.* O most valiant Martyrs with what praises may I blase you forth? With what cries of voice may I adorne the fortitude of your heart, and perseuerance of faith? you haue endured euen to the consummation of glorie in your examinations, most hard torments. You haue not giuen place to pishishments: but they haue rather yealded to you. Crownes haue ministred an end to those griefes, to which torments gaue no end. And presently after he addeth. The multitude of those which were present, haue seene the heauenlie sight of God, the spiritmall waire of Christ, his seruants to haue stood with a free voice, an vncorrupted minde, a diuine force, naked truely of wordlie weapons, but armed with the shield of faith.

3. Let me speake vnto you, and of you, especially chiefe Prelate and Pastours, Priests, and persecuted Clergie of England, and of your late Predecessours on earth, and now happie in heauen, as Saint Iohn Chrisostome

thus

*Cyprian.  
epistol. ad  
martyr. &  
Confessor.  
l. 2. epist. 6.*

*Persecuted in England, 1. Chap.*

thus performed to the two most glorious Apostles Saint Peter and Saint Paule. *Quoniam* *serm. de*  
*uobis referemus gratias, qui tantum pro nobis labora-*  
*stis? mementis tu Petre & obstupesco: recordor tu Paule,* *SS. Apo-*  
*& excedens mente lachrymis opprimor. &c.* *Solis Petr-*  
*& Paul.*  
 thanks shall we give vnto you, who haue laboured so  
 much for vs? O Peter I remember thee and am astoni-  
 shed. O Paule I call thee to mind: and with excess here-  
 of am oppressed with teares. For what shall I speake, or  
 what shall I utter, when I behold your afflictions: I  
 cannot tell. How many prisons haue you sanctified?  
 what chaines haue you adorned? what torment haue  
 you sustained? what curses or reproaches haue you suf-  
 fered? how haue you borne Christ? how with your prea-  
 ching haue you ioyed Churches? blessed are the instru-  
 ments of your tongue: your members are sprinkled with  
 blood for the Church. You haue imitated and followed  
 Christ in all things.

*Chrysost.*  
*serm. de*  
*SS. Apo-*  
*Solis Petr-*  
*& Paul.*  
*ap. Meta-*  
*phrast. &*  
*in Brenia-*  
*dis 6. Iulij.*

4. I doe not, I dare not, compare my selfe  
 to those great lightes Bishops, and Rulers in  
 the Church of Christ or such as be vnder our  
 Supream Pastour, of that highest Order, to  
 whome I owe all dutie and respect: yet as an  
 old student in holy learning, hauing read  
 much, and written not a little for the defence  
 of you, and the cause of God, without any  
 iust controll, (neuer adhearing vnto, or tea-  
 ching suspected or vnsoūd doctrine of sweare-  
 ring, churchinge, chaplinge, sword-bearing;  
 or such like stuffe,) may now more bouldly  
 write, and wish I had S. Cyprian his learned  
 scale, and S. Chrysostome his golden mouth,

4 *A Defence of Catholikes; 1. Chap.*

or pen to laye downe the worth and due of  
you all most renowned Teachers, Learners,  
and Sufferers in this cause, the cause of Christe  
For although the most reuerend Father in  
God Richard Bishop of Chalcedon, and the  
holy, learned, reuered Priests of England are  
not in person those greatest, or others, a-  
mong the Apostles; yet they all, both our  
Bishop and Priests in their Episcopall and  
Priestlie Order (Preaching and teaching as  
they did, and deriuing Succession, both in  
doctrine and dignitie from them, if we may  
beleue the Apostles, and Apostolike men  
and witnesses) doe supplie their place, and are  
so to be obeyed. *Presbyteri, si assidue in studio do-  
cendi verbum Dei laborauerint, Apostolorum locum  
tenent. Sacerdotes sunt omnes Domini Apostoli, qui  
neque agros, neque domos hereditant hic, sed semper  
Altari & Deo seruiunt:* If Priests will continually la-  
bour in the studie of teaching the word of God, they  
shall inioye the place of the Apostles. Priests are all the  
Apostles of our Lord, who inherite here neither  
felds nor houses, but alwayes they serue God and their  
neighbour. *Eis qui in Ecclesia sunt Presbyteris obedire  
oportet, his qui successionem habent ab Apostolis, qui  
cum Episcopatus successionem Charisma certum secundum  
placitum patris acceperunt:* Those Priests which are  
in the Church ought to be obeyed, who haue their Suc-  
cession from the Apostles, and with the Succession of  
Bishoprikes haue receaued the certaine gifts according  
to the will of the Father. *Neque vero à quoquam Deus  
hostias accipit, nisi à suis Sacerdotibus:* Neither indeede

*Clem. Ro-  
man. Cōst.  
Apost. l. 2.  
c. 25.*

*Irenaeus l.  
4. c. 20. 43.*

*Iustin.  
Dial. g.  
cum Tri-  
phone.*

*doct.*

doth God Accept of Sacrifices of any, but of his Priests. Where we see the honour which ought to be done to our preaching, and Sacrificing Bishop and Priests.

5. And the holy Scriptures pronounce and declare them worthie of, and deseruing duple 1. Timoth. honour. *Qui bene præsunt Presbyteri duplici honore digni habeantur: maximè qui laborant in verbo & doctrinâ: The Priests that rule well, let them be esteemed worthe of duple honour: especially they that labour in the word and doctrine.* And I may auerre that holly conuersatiõ which you with so many difficulties possesse, in forsaking all to follow Christ, to teach, preach, and doe other Priestlike functions, to be the Apostolicall life and calling. Our Protestant persecutours also which doe acknowledge you for true and lawfull Priests, and doe attribute so much to preaching, and most highly doe commend your holy Apostolicke predecessours, Priests and Monckes (who liued as you doe in the time of the Britons, before all of the Religious Orders that came hither in the Saxõs Protest. time) should not otherwise vse you then Theator of great Brit. with honour and respect: especially when al- Godwin. wayes, euen from the begining of Christia- Conuers. of Brit. nitie here they finde it so.

6. In the very first age, yea in the Apostles time they auouch that S. Ioseph and his Associates our first Religious, discontinued their Monasticall life to preach the faith. Abbot Fecknam did alleage out of S.



Gildas in the first Parliament of Queene Elizabeth, that Pope Elutherius, in his time sent from their Monasticall life such hither to preach. S. German and S. Lupus Religious of Lyrinum Monasterie were sent hither into Britonie by S. Celestin, before they were Bishops, to the same end and purpose. When our renowned English Apostle S. Gregorie, tooke religious Monckes, S. Augustine and others out of his owne Monastarie, to send them hither to preach to the vnbeleeuing Saxons, and they terrified with the labours, and perils of such an Apostolicall life, desired rather to returne to their quiet Monasticall conuersation, he vrged them, and sent them forward: because this Apostolicall life was most perfect, and had greatest reward in heauen. *Omnis instantia, omnique seruire quæ inchoasti, Deo auctore peragite: scientes quod laborem magnum maior retributionis gloria sequitur: With all* force and seruour finish that you haue by the motion of God begun, assuring your selues, that after your great labour eternall reward shall followe. And the Benedictine Monckes in their Trithemius, and others doe glorie much, (and not without cause) of the many Bishops, Archbishops, Cardinals, and Popes of their Order by this title of Apostolicall Mission. Our Benedictines also of the English Congregation, Iesuites, Dominicans, Franciscans, and Carmelites with dispensation from his Holines, haue left the rigour of their Rule and Order, the better

*Gregorius  
Epist. ad  
Monachos  
in Angl.)  
destinand.  
Bed. histor.  
eccle. 1. 1.  
c. 23.*



better to applie themselves here in our countrey for the conuerting of soules, as in a vocation of greater merite and higher perfection; preferring the Apostolicall preaching life in this time and place, before the exact and professed obseruation of their owne particular Orders, thereby to notifie vnto vs and all, that this Apostolicall priestlie life (euer from the beginning of Christianitie here or in the world) was the most perfect and most excellent calling and profession, pleasing to God, profitable to his Church, and honourable in the professours therof.

7. All our old holy Bishops, Colledges, Monasteries, Seminaries, or Schooles of learned Christians, such as by our Protestants confession were here extant in euery age, *Quoniam saeculo existerunt*: (and longe before S. Gregorie was Pope, or that he did or could send any Monckes, of what Order soeuer into England, or any part of Britonie) sent most holy and learned priests, by allowance of the See Apostolike to preach in France, Germanie, Denmarke, Friseland, Bauaria, Norway, Ireland, Greenland, and into other parts of the world diuers times, and in great numbers as it shall be hereafter more largely declared. Knowing both by holy Scriptures and the testimonie of Christ himselfe, that this Apostolicall condition, assigned by him to his dearest Apostles, first taught and practised in himselfe, not onely to forsake all

*Matth.  
Parker,  
Antiquit.  
Britan.*

*Ion. Ios.  
lin. hist.  
Ecles. man.  
uscript.*

8 *A Defence of Catholikes, 1. Chap.*

externall wordlie thinges, as Religious men doe, or be bound to doe, but for a man to denie himselfe, the sauing of his health, libertie and life, daily exposing them to losse, and ofte loosing them for the loue of Christ, (truely following him in sauing many soules that were in danger otherwise eternally to perish) is the most absolutly perfect calling, and profelsion in the Church of God.

8. Monasticall life by abnegation is a State of perfection, and a safe way to saue the professors soule; but to saue both his owne and many others by a more perfect abnegation, must needs be the greatest perfection, and following of Christ. *Si quis vult post me venire, abneget semetipsum, & tollat crucem suam quotidie & sequatur me: If any man will come after me, let him denie himselfe, and take vp his crosse daily and follow me.* And our Sauour when he demanded of Saint Peter his greatest and most louing Apostle. *Diligis me plus his? Loues thou me more the shepe?* Saint Peter answered. *Yea Lord.* Then our Sauour replied twice, *Pasce agnos meos: Feede my lambes.* And at S. Peters third answer to the same demand, he added, *pasce oues meas feede my sheepe.* And to his Apostles he said, *Bonus Pastor animam suam dat pro ouibus suis: a good Pastor giueth his life for his sheepe.* And *Maiozem hac dilectionem nemo habet, quam vte animam suam ponat quis pro amicis suis: Greater loue then this no man hath, that a man yeald his life for his friends.*

*Luce. 9.*

*Iohn. 21.*

*Iohn. 10.*

*Iohn. 15.*

9. This

9. This Pastorall office and dignitie was euer accompted so perfect and excellent, that in all times, euen out of danger, it was esteemed among the best Religious, a perfection and honour, for any with them to be preferred to Episcopall, or such pastorall charge of soules. Therefore the highest Consistorie, to wit the Court of Rome, hath most iustly and publickly declared the renowned Priests of England to be *Ordinis Apostolici*: Of the (most perfect and excellent) *Apostolicke order*: And as their Order is the same with the Apostles, so they doe deduce their neuer yet interrupted succession therein, euen from the highest and chiefest Apostle Saint Peter himselfe: from whom so to deriue it, (to speake in publicke Protestant words.) *We should accompt it a great glorie to our Nation, to deriue the pedigree of our spirituall linage, frō so noble and excellent a father as S. Peter.* For both Greeke, Latine, Auncient, Later, Catholike and Protestant writers assure vs, that S. Peter came hither into Britonie. *Simon Petrus qui fundamentum esse Ecclesie designatus est tanquam probatissimus discipulus, &c.* Simon Peter, who like a most approved disciple was declared to be the foundation, of the Church, as more powerful then all the rest, was commanded to illuminate the obscurer parts of the world in the west, and he could not but fully fulfill the command. He came into Britonie, in which place after he had staid long, drawne many people to the faith, erected Churches, and ordained Bishops, Priests, and Deacons, in the twelfth yeare of

Franc.  
Godw.  
Pres. to  
the Catal.  
of Bish.  
conuuls. of  
Brit. pa. 6.

Sim. Ma-  
saphr. in  
SS. Petr.  
& Paul.  
Antiquit.  
Grac. ib. &  
apud Sur-  
in Sanct.  
Petr.  
Theater of  
Brit. l. 6.  
Camden  
in Brit.  
Nicophor.  
apud eun.

the

*Camden  
supra.*

the Emperor Nero be returned to Rome againe. The best Protestant Antiquaries doe hold this for so vnquestionable a truth in Histories, that they crie out against any that should doubt thereof. *Quid ni crederemus? Why should we not beleene?*

10. Some saie that Saint Philip the Apostle (and others would haue it, the great Apostle Saint Peter) sent S. Ioseph and his Religious companie of Glastenburie hither. But S. Peter, being alreedy proued, to be here before their comming, and after it, might well allowe, and approue of their comming, and being here: but I see not how he did send them hither. And as our best Antiquities deliuer, they all died without leauing any Successours here, vntill Pope Elutherius and King Lucius time. But for our Succession of our holy Catholike Clergie Priests, it was neuer yet interrupted, but continued from S. Peter here vnto this day (notwithstanding any howsoeuer outrageous tempest of Persecution, of whatsoeuer enemies of Christian truth, Infidels or Heretikes,) in great number, and constancie by all writers, none denying or making doubt thereof. And our Protestat Antiquaries themselues do generally confesse, and particularly recompt many Bishops, Priests and other Clergie men to haue continued here in euery age both in the Britons and Saxons time without any interruption at all. *Tot tantaque Presbyterorum, Monachorum,*

anchorum, Praesulum, Episcoporum, Ecclesiarum, Ca-  
nobiorum, Sedumque vetusta nomina quae quous sa-  
culo existerunt: So many old names of Priests, Monckes,  
Prelats, Bishops, Churches, Monasteries, Episcopall  
Sees which in every age were extant: And vnder  
the Saxons and English, both of Bishops and  
Priests, with their Succession of Bishops, vn-  
till the first Parliament of Queene Eliza-  
beth.

Math.  
Parker.  
Antiquit.  
Brit. pag.  
7. 8.  
Iohn. Gesta  
Brit. Ec-  
cles.  
Iohn. Ball.  
1. de scrip.  
Centur. 1. d.

11. Neither doe our Protestants, as larly  
in publicke Parliament, make their Religio,  
to which they would violently enforce you  
any older then that date, almost 80. years old:  
neither can they (except leaping backward  
ouer Queene Maries Raigne, they would  
patch 4. yeares of younge King Edwards youn-  
ger Religion vnto it) shewe any Edict, De-  
cree, Statute Parliament, or any publicke  
propofall or command euen by temporall  
power for any Religion, vfe or profession  
therein, to which they would pull, and driue  
you but frō such younge times and Tutors in  
Religion. That which is true Religion must  
haue so many hundreds of yeares in age more  
then were, and now are from Christ and  
his Apostles daies: and other Apostles and  
propofers then King Edward, and Queene  
Elizabeth who persecuted, and in what they  
could did suppress the true, old, Catho-  
like, Apostolike, and Christian Religion;  
But in so doing, and in whatsoeuer they did  
or could doe, they onely could inuent, or  
giue

2. 3. 4. 5.  
Godwin.  
Catal. of  
Bish. in all  
Seas.



gine allowance vnto a newe, but not a true Religion. Therefore if this onely and nothing else were to be saied vnto you, or for you in this cause, you are secure, you suffer for Iustice, you are blessed here, and by that title shall (so perseuering) be eternally happy in heauen: Bishops, Priests, Monckes, Religious and lay Catholikes not so persecuted may perish, but perseuering constantly in persecution for Christ's cause they cannot perish: *Beati qui persecutionem patiuntur propter Iustitiam: Blessed are they that suffer persecution for Iustice: As the cause, confirmed by Christ himselfe, confirmeth: Quoniam ipsorum est regnum celorum: Because theirs is the Kingdome of heauen. This quoniam: because. Is more particular vnto you: for it is almost proper vnto our Priests and their Predecessours in this holie warre, which Christ saied to his Apostles,*

*Matth. 5. Vos testimonium perhibebitis, quia ab initio mecum estis: You shall giue testimonie, because you are with me from the beginning. It is theirs and their children in Christ, Vos autem estis qui permanistis mecum in temptationibus meis. You are they that haue remained with me in my temptations. It is true of them and all such Catholikes of whom Saint*

*Iohn. 15. Vos testimonium perhibebitis, quia ab initio mecum estis: You shall giue testimonie, because you are with me from the beginning. It is theirs and their children in Christ, Vos autem estis qui permanistis mecum in temptationibus meis. You are they that haue remained with me in my temptations. It is true of them and all such Catholikes of whom Saint*

*Luck. 22. Vos testimonium perhibebitis, quia ab initio mecum estis: You shall giue testimonie, because you are with me from the beginning. It is theirs and their children in Christ, Vos autem estis qui permanistis mecum in temptationibus meis. You are they that haue remained with me in my temptations. It is true of them and all such Catholikes of whom Saint*

*ad Rom. 1. Paul saied to the Romans. Fides vestra annuntiatur in vniuersa mundo: Your faith is renowned in the whole world. This of your faith and constancietherin, and of your obedience and sufferings. Vestra obedientia in omnem locum divulgata est: Your obedience is published into euery place.*



12. If Christ will confesse all before his father, which is in heaven; who doe confesse him before men on earth, this confession of you that haue beene so long *Spectaculum: A spectacle*, to Angels, and men will be great: if euery 1. Corinths 4. one that is persecuted for Iustice, shall haue his reward in heaven, what will their honour be, which haue suffered so much, and so long time for that cause? Your Protestant Aduersaries and Persecutours themselues taking the altitude of your miseries and sufferings for this greatest iustice, haue found their eleuation to be raised to the hight of all former Persecutours; who were Pagans, professed enemies to Christ, and all Christians. They which professe Christ, and Christianitie may not be such. Great was the persecution of Nero, and yet Britonie felt it not, but was then a Refuge, Ayle, and as a Sanctuarie, to receiue and defend the persecuted. Bitter was Dioclesians Persecutio here in Britonie, but as our Gildas telleth vs it was but *Nonennis*, of nine yeares onely; at which time the Scots, Picts, Saxons, Gormundians, Africans, and Danes all Pagans persecuted the Christiāns here. But neuer any bearing the name of Christ before these dayes persecuted the Catholike Christians of this Kingdome. All those Pagans persecuted Christians as enemies to their old Gods, and Religion, and for not ioyning with them in Idolatric, deeming Christian Religion newe and erroneous. Our Protestā

Perse-

Persecutours persecute vs for defending the old Religion of Christ, which cannot be untrue, and for not imbracing their newe, which in the Schoole of Christ cannot be true.

13. All the Pagans that ever persecuted here, distroied not so many Churches and Chappels, as King Henrie the eight and his daughter Elizabeth; nor tooke from the Church the halfe of that which they did. Halfe such a Fine and Ransome as the Catholikes paid to them, aboue the third part of England in Religious Church-lands, (possessed by the Clergie here Six hundred yeares since) besides other forfeitures, would haue stopped the Pagans Persecution. The Saxons greatest Persecution next to Dioclesians, soone slacked and relêted: no sooner had the Saxons driue Theonus and Thadioeus Archbishops of Lōdon and Yorke with other Bishops, Priests and Religious from their Sees, and Residences, in the yeare of Christ 586. But King Ethelbert of Kent ruling vnto Hūber, by meanes of his blessed Christiā Queene Bertha, and her holy Bishop S. Lethard, gaue ease and peace to Christians here before S. Augustines and his Associates comming hither, and they were receiued by Ethelbert (not yet a Christian) with honours, and not indignities. All they were strangers and forrainers to the persecuted. Our Persecutours be of the same Nation, blood, and kinred,  
and

and stiled Christians with them, whom thus they persecute for Christs true Religion. If King S. Ethelbert, Queene S. Bertha, and Bishop S. Lethard were now liuing, Catholikes would not be persecuted.

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THE II. CHAPTER.

*That the Religion of our English Catholikes, as well from the Saxons as Britons, is the same with their first Apostles and deduced from them; and first of the Saxons conuerted by S. Augustine, and his Roman Mission.*

1. **N**OW because our Protestants and Persecutours before haue deliuered it; For a greate glorie to our Nation, to deriue our spirituall pedigree from so noble a Father as S. Peter. We will deriue and deduce from him, a continuall and neuer interrupted Succession, both of Episcopall and Priestlie function, and doctrine also, in euery point now questioned by our Persecutours, frō that so noble a Father, to these Protestant times; And to begge more grace and fauour from these our enemies in this cause, they themselues shall briefly make this deduction.

2. And

1. And first concerning Bishops, and Massing Priests sent hither, or consecrated here by S. Peter's, or his Roman Successours Iurisdiction (such as they now so greivously doe persecute) they confesse publickly that they had no others, but so consecrated, as the Roman Church did from the begining (and still doth consecrate) untill their newe booke of pretended Consecration, made by King Edward the Sixth (a child) his authoritie, brought in their Innouation; and they acknowledge that Saint Peter the Apostle consecrated here Bishops, Priests, and Deacons: and doe furthermore, testifie that Aristobulus was our Archbishop over them. And moreouer that this our Hierarchieall order was settled by this greatest Apostle in the 12. yeare of Nero, and 67. of Christ, (when S. Peter returned againe to Rome), and by diuers of these our Bishops and others of this Nation, as S. Mansuetus, S. Beatus, S. Marcellus or Marcellinus, the renowned Priests, and Preachers of Cambridge, in, and after the yeare 140. S. Marcellus being, and liuing Bishop after King Lucius and Britonie was converted, when three Archbishops, and twentie eight Bishops were here placed, and all Ecclesiasticall thinges established and confirmed by Papall power in this Kingdome.

5. To make this Succession without all question, they deliuer vnto vs the names, and some.

*Engl. Protest. in Rogers: Booke of articles. Annal. Burton. an. 140. Caius antiqu. Cantabrig. Annal. Archiep. Treuer. in Mansuetus & Marcellinus. Protest. Theater of great Brit. l. 6. Harrison. Rescript. of Brit.*

some Episcopall Acts, of our Archbishops of Londo, Yorke, and Caerlegion. In London the chiefe Metropolitan See S. Theanus, S. Eluanus, Cadar, Obinus, Conanus, Palladius, Stephanus, Iurutus, Theodwynus, or Dedwynus, Thedredus, Hillarius, Guirelinus, Restitutus, Fastidius, Vodinus, Theoninus. Others adde S. Augulus, Ternokinus and Gormcelinus. They confesse that Theoninus the last Archbishop of London with full Iurisdiction continued in his Archiepiscopall See, notwithstanding the Pagon Saxons inuasion and persecutiō, vntill the yeare of Christ 586. which was but 10. yeares before S. Augustins coming hither. So they testifie of Thadiacus Archbishop of Yorke, the same yeare leauing his See, and with the Archbishop of Londo and many of their Clergie flying into Wales and Cornewall to the Christian Bishops, Priests, and people there. They receiue in the Archbishop See of Yorke, Theodosius, Sampsonus, Eadnochus, Taurinus, Teruanus, Sampsonus, Pyrannus, and the forenamed Thadioeus. In Caerlegion they set downe Tremonus, S. Dubritius, S. David, Eliud, Conanc, Thelias, Elbodus (wholied in S. Augustins time) and after him immediately succeeding in Archiepiscopall dignitie, fourty, or more vntill the time of Bernard, who in the yeare 1115. lost that honour from that See by Papall order, as all Antiquaries Catholikes, and Protestants agree.

Hollinsk.  
Hist. of  
England.  
Stowes  
Hist.  
Godwin.  
conuers. of  
Britan.  
Catal. of  
Bishops, in  
London,  
Yorke, and  
S. Davids;

Matth.  
West. an.  
586.

B

4. These



4. These men also deliuer vnto vs a Catalogue of learned holy writers in euery age and in the age whe S. Augustine came hither, they recount vnto vs, the most noble Saints and Doctours Dubritius, Iltutus, Congellus, Dauid, Gildas, Kentigernus, Brendannus, Asaphus, and others, wholly and absolutely agreeing with the Church of Rome. They set downe our Vniuersities still continuing, and among others Cambridge free from all error. Our Bishops were present in the great Councells and there professed the same faith with the whole Christiā world; they had most entercourse and communication next to the Popes of Rome, with the most Catholike and renowned men of the Church of Christ, S. Athanasius, S. Hilary, S. Martine, and many mores; and both these Tertullian, S. Chrysostome with others, did highly commēd these our Britans for their true Religion.

5. And because some Protestants so much swallowed vp with libertie cannot well endure the name of Mōckes and Religious, seeking what they possibly can to disgrace such (as others our renowned Clergie) especially, the Monckes of S. Benedicts Order, very auncient in England, and doe endeauour all they can to diminish the glorie of the Children of so noble a Father (and so doing for dislike, rather then loue either of them, vs, or our first Christian Saxons) diuers among them, doe very forwardly ascribe much to such in  
that



that labour. And some of their prime Antiquaries (as some lately haue published) haue set downe vnder their hands, that there were not aunciently any but Egyptian and Benedictine Monckes in this Kingdome of Britannie, no great glorie, but rather dishonour to this most noble and auncient Nation in Christian Religion. A Nation that may iustly claime prioritie in that kinde of honour before Egypt, or any other Countrie in the world, except they can proue their Religious more auncient then S. Ioseph, and his holy companie here, in the yeare of Christs Natiuitie 63. by their owne confelsion: and what Mockes of Egypt they were that came hither they should, if they could, haue instanced in: To performe which they will haue great difficultie, sith that they themselues confesse that diuers denie the Egyptian Rule was euer receiued in the West, and consequently here, *Minime credi volunt nonnulli, Monachorum Egyptiacum Instituta, in Occidente nunquam esse recepta*: Some will not haue it beleened that the Institute of the Egyptian Monckes was euer receiued in the West. And yet it is certaine by their owne Protestant writers, that many Monckes and Monasteries were here in Britannie, or in England, *Quous seculo: In euery age*. And before Egypt had any Monasteries or Monckes.

6. We can, and doe recount vnto them Monckes from Greece and Syria, who came into Britannie, though longe after our first

John. Selden. de iur. nat. & spicileg. in Endmerum pag. 200.

Conversion, and Religious were serled here?

*Veremund.  
Hist. Scot.  
Hector.  
Boeth.  
Hist. Scot.  
l. 6.  
Raphael  
Hollenshed  
Hist. of  
Scots.*

*Ioan. Bal.  
l. de script.  
Brit. con-  
sur. l.  
Nicolaus  
Harlem. in  
Palladio  
Græco.*

*Britan.  
Anonim.  
Antia. in  
manu-  
script.*

So from the most famous Monasterie of Ly-  
riūm our Greeke Mōckes S. Regulus Alba-  
rus and his holy companie, who brought the  
Relickes of Saint Andrewe the Apostle into  
Scotland, and were so nobly entertained by  
King. Heirgustus, leauing Successours there  
(who after were vnited to our old British  
Monckes) are famous to posteritie. S. Pallad-  
ius who was sent Apostle hither by S. Cæ-  
lestin the Pope, (as our Protestants write.)  
was also a Grecian, *Palladius Græcus*; And first  
a disciple to S. Iohn Patriarch of Hierusalem  
that liued a Religious life in Syria especially  
about Mount Carmelus. *Ioannis Hierosolymorum  
Patriarchæ 44. dum adhuc Eremiticior solitaria  
Syria loca, Carmelum præcipue incoleret, Nicolao Har-  
lemio teste, Discipulum fuit: As witnesseth Nicolao  
Harlem, he was the Disciple of Iohn the 44. Patriarche  
of Hierusalem, whilst he was as yet a lover of the Her-  
mitage, and inhabited the desert places of Syria, but  
especially the Mount Carmelus.* This may giue  
antiquitie here to our learned Carmelits, ta-  
king their name thence, and as they saie com-  
ming from Syria, S. Germanus and S. Lupus  
sent hither Apostles, by the same holy Pope,  
were first Monckes of Lyrinū Monasterie, and  
brought that Church seruice hither. And S.  
Patricke borne in this our Iland, liuing  
sometimes with our Glastenburie Monckes,  
and Scholler to S. German, was in the same  
manner sent into Ireland. These were the  
Rulers

Rulers and Directours vnto all our British, Scottish, and Irish Monkes, so much renowned through the whole world.

7. Both English, and Scottish Antiquities witnesse, that soone after S. Augustine of Hippo his death, and long before any Monkes of S. Benedicts Order came hither, the Augustine Monkes (Canon-Regulares) were seated and settled here, who were most holy and learned men; *Non tam eruitionis, quam probatissimarum virtutum, veræque pietatis, cultu insignes; Not so much famous for learning, as for approved vertues, and zeale of deuotion.* S. David, Saint Brendanus, Saint Columbanus, Congellus, and others here wrote Rules of Monkes.

8. To exemplifie but in the worthinesse of the Lyrian Monkes, who ioyned with ours in Britonie, as S. Cæsarius Archbishop of Arles neare adioyning thereto; and before Abbot theret testifieth, that *Ab Oriente usque ad Occidentem, & ab omnibus pæne locis in quibus Christiana Religio colitur, religiosissima vestra conuersatio ad Christi gloriam prædicatur: From the East to the West, in all places almost, where Christian Religion is maintained, thence Christ his glorie, your most Christian conuersation was preached.* And Beata & salix *Insula Lyriensis; qua cum paruula & plana esse videtur, innumerabiles tamen montes ad celum misisse agnoscitur. Hæc est qua eximios nutrit Monachos, & castantissimos, per omnes Prouincias erogat Sacerdotes: The blessed and happy Island of Lyrium, though it seeme*

it seeme to be little and plaine, yet it is knowne to haue sent vnto heauen innumerable mountains. This is she which bringeth vp most famous Monckes and through all Prouinces sendeth forth most excellent Priests.

9. This testimonie of such a witnesse, being giuen a little before S. Gregories time who was so learned a Moncke, and Father to many such in Rome, argueth that his Mōkes, and the Monckes of Lyrinum, could not be strangers to each other. S. Gregorie also commanding his Monckes he sent into Englād to goe to the Archbishop of Arles, Successour to S. Cesarius so neare Lyrinum for his assistance; and they bringing from thence into England Assistants and Interpreters, and S. Augustine being consecrated after Bishop of Englād by Etherius Archbishop of Arles, according to S. Gregories directions, confirmeth the same: the accesse of such hither, their preachings; and directions here, and our first English Monckes after S. Augustines coming hither, so honouring the Monckes and Monasterie of Lyrinum that they travelled ouer all England and France with them; and Saint Benedict Biscope who was brought vp with our British Monckes when none other were here being professed in Lyrinum Monasterie, sheweth how little difference there was betweene the old Monckes of Britanie, the Monckes of Lyrinum, and Saint Augustine and his fellow Monckes sent hither by

holy

holy Saint Gregorie the Pope.

10. By all accompts it is most certaine in Historie that S. Benedict Biscope was professed in Lyrinum, went to Rome, returned into the North part of England, where he was Abbot diuers yeares before S. Benedict his Rule, was first giuen, or receiued in these partes, and was also Abbot at Canterburie Abbey, and gaue place to S. Adrian, who was sent hither by the Pope with Saint Theodore Archbishop there, before S. Wilfride the first giuer of S. Benedict's Rule in the North, was settled Archbishop of Yorke to giue it, or gaue the foresaid Rule to the Monckes; as the Monckes themselues confesse. And that he did not deliuer Saint Benedicts Rule to the Monckes in the North, neither was it in his power so to doe, vntill he was Bishop there, which was not vntill the yeare of Christ 670. or there about by all Authours, which was longe after S. Benedict Biscops being Abbot both in Northumberland and Canterburie. And whereas some Monckes now would haue S. Aigulphus a Benedictine Moncke, first to haue perswaded the Monckes of Lyrinum to receiue S. Benedict's Rule, this cannot be, for S. Aigulphus was a Moncke of Floriacū Monasterie, which was not builded many yeares after this time: and so it is not certaine, but both the Monckes of Canterburie, and those of Northumberland vnder this holy Abbot S. Benedict Biscope hitherto were Lyrinian,

*Marth.  
Vvestm.  
chron.  
Florent.  
V Vigorn.  
chron.  
Sigabert.  
& alij.*



and not Benedictine Monckes, and yet as before, they were of the most Religious and learned Monckes, and Apostolike men in the Christian world, as the rest of our British Monckes (euen by Protestants confession) also were.

II. And this is the glorie of this our English Nation to haue had generally both in Kent, where S. Augustine was, and in all other parts conuerted to Christ, such renowned Fathers and Protogenitours in him: For such were the Monckes of S. Gregories Monasterie in Rome, from which S. Augustine and his fellowes, learned and holy Disciples of the most learned and holy Pope S. Gregorie, were sent (as our Protestants them selues acknowledge) that euer was. And so learned were the Monckes of this his Monasterie, aboue other Italian Monckes in that time, that besides the Apostolike men about 40. in number, which S. Gregorie sent into England, he made Maximianus his Abbot there, Bishop of Siracusas; Marimanus a Moncke thereof, Archbishop of Rauennas; and Probus another of his Monckes of his Monasterie he sent to Hierusalem, to build a Monasterie there. We haue also warrant from the Church of God, so witnessing in S. Gregories publike office that S. Augustine, and the Monckes he sent into Britanie, (about 40. in number) were learned and holy men, *Missi in Britanniam Doctis & Sanctis uiris Augustino, & alijs*

*Ic. Diacon.  
in vita S.  
Gregorij l.  
c. 11.*

*Maria.  
Supput. l.  
2. state  
6. in S.  
Benedicto.  
Trithemius l. de  
script. Ecclesie in S.  
Benedicto.*



*alijs Monachis: Sending into Britanie learned and holy men Augustine, and other Monckes.*

12. But whether S. Augustine, and those who came into England with him to conuert it (as they most happily did) were indeed Monckes of S. Benedicts Order, I will not heare dispute (leauing it perchance to some other worke in hand) it being all one to this my purpose whether S. Augustine and his companie were Benediction or other Monckes: I onely intending now to shew that from our first Conuersion in S. Peters time vnto these times, there was a continuall succession of Priests and of the same Religion, for which now in England we are so persecuted: And that S. Augustine and his companie were most holy and learned men *Dotti and Breniar. sancti viri*, that they taught our Predecessors the same faith we now professe, and that they conuerted to the faith of Christ Ethelbert King of Kent, and his Kingdome of Ket, and Sebert or Sigebert King of the East Saxons with his Kingdome, and preached in many other places of England, conuerting in them many to Christian Religion. I saie with them and the whole Christian world then, Asia, Affricke, and Europe, agreeing with S. Gregorie (who sent hither these so holy and learned men, and therefore is rightly by Saint Beade insited Apostle of England) in Religion, vsing his masse, and honouring him for a Sainet, (as our Protestants confesse) that their

*Roman. die 12. Martij in festo S. Gregor. Bed. Hist. Eccles. Angl. l. 2. Matth. vvest. in Chron. Florent. Vigor. Chronic. Guliel. Malmesbur l. 1. de gest. Reg. Angl.*

their doctrine, and Religion was true: and for this part of the world, Italie from whence they came, France through which they came, England or Britanie whether they came, Ireland, Scotland, and Germanie where some of our Britans and English then were, acknowledging S. Augustines Religion to be true, so prooue unto vs. So S. Augustine prooued it both by humaine and diuine testimonie. So his Opposits and our persecuting Protestants confesse. To vse their words.

*Protestants.  
in Stowers  
list.*

*The Britans confessed indeede that to be the way of righteousness, which Augustine had preached and observed unto them.*

13. And he is a simple witted man, if he can vnderstand but the Latine tongue, that doth not most clearely see, and confesse the same, if he will but reade the publicke Church seruice, Masse and the others, which our Protestants confesse S. Gregorie perused, and published, (the Latine and Greeke Church vsing his Masse translated into Greeke, as they doe S. Basiles, and S. Chrysostomes) as also his holy learned workes, which he, a Doctour of the Church (and as our Protestants stile him) *The most holy and laurged Pope that euer was*, did publish, and are now extant. Thus he and his Legates sent hither into England, generally taught the same Doctrine, in all points, which we Catholikes now professe (euen those for which we are so pittifully persecuted) Roman Supremacie, Sa-  
crific

erifice of Masse, Sacrificing Priesthood, such  
Episcopall Roman Ordination, and what-  
soever else now controuersed by Protestants,  
as I shall demonstrate against them in every  
Article of their Religion, when I come to the  
Conuersion of the other Parts of England,  
by those which were of our old British Or-  
der and Religion. And yet our English Pro-  
testants publickly, generally, and with such  
authoritie protest, and testifie, that in the first  
600. yeares of Christ, (within which S. Gre-  
gorie and his Legates liued and taught) the  
Church of Rome was pure and free from er-  
ror. And if she had or should haue erred in  
this publicke doctrinall practises, and orders  
concerning the whole Church, the whole  
Church (which these men denie) should also  
haue erred: For they constantly thus ack-  
nowledge that this most holy and learned  
Pope so published and proposed them. Gre-  
gorius Magnus omnium Pontificum Romanorum do-  
ctus & uia prastantissimus, Scholas Cantorum in-  
stituit, & Ambrosi more ecclesiasticas cantiones, quas  
Graece dicimus Antiphonas, composuit. Officiarium  
Ecclesie fecit, Antiphonarium nocturnum & diurnum  
disposuit, Sacrorum normas digestit, Missarum ritus  
complanauit, & eius Canonem consarcinauit. Gregorie  
the great the most worthiest of all the Bishops of Rome  
in doctrine and life, instituted Schooles of singers, and  
after Ambrose his manner, composed Ecclesiasticall  
songs which in Greeke we call Antiphones. He made  
the office of the Church, he ordered, the nightlie and

Is. Bal. de  
Roman.  
Pontifice.  
Art. 1. 2. in  
Gregor.  
Magn.  
Roberts.  
Barnes. In  
de var.  
Pontif.  
Rom. in  
cod.  
Magde-  
bur. hist.  
Ecclesiast.  
in Greg.

daylie

daylie Antiphonarie, he digested the Rites of the Church, he polished the Ceremonies of the Masse, and the Canon thereof he gathered together.

14. It will be very hard for the quitkeft sighted Persecuting Protestant, to finde any one of their Articles of Religion which was not condemned, and of Catholikes not publickly approued, and practised in the Church of Christ, in and by those so generally receiued and professed Ritualls and Doctrinalls of Religion. And therefore those pure Protestants, which call Catholikes vsually, in respect of their Doctrine, Papists; and their holy Religion Papistrie, Papisme, Romanisme or the like, confesse plainly, that Saint Augustine from Saint Gregorie brought hither Masse, Altars, Vestments, Chalices, Reliques, Massing Priests, prayer to Saints, for the Deade, and to be brieft Romanisme, Papistrie, all which they terme now in our Catholikes Superstitions. And not only Saint Augustine thus taught and deliuered, but Queene Bertha the French Ladie, and her Bishop Saint Lethardus did the same, and King Ethelbert with his Couptrie was conuerted to that Religion. Conuersus of sua uxoris Bertha persuasione Ethelbertus Rex Romanismum cum adiunctis superstitionibus suscepit. King Ethelbert being conuerted by the persuasion of his wife, he imbraced Romanisme with all it's Superstitions.

Jo. Bal. 1.  
de Scripto.  
Brit. cen-  
sur. 2. de  
all. Pon-  
tif. Rom.  
in Gregor.  
Franc.  
Godwin.  
conuers. of  
Britan.  
Daniel.  
Powell in  
Girald.  
Camb.

15. So we haue not only S. Augustine our  
Apostle with his Assistants, but S. Gregorie,  
the Church of Rome, Italie and all Subiects  
to that See Apostolike, our King, Queene  
and all here agreeing then with vs in this Ro-  
manisme, Papisme, and Papistrie, for which  
we are now persecuted. And this our Con-  
uersion to the true Apostolike Religion of  
Christ, which is the same, Catholikes now  
professe (as both Catholikes and Protestants  
acknowledge) was miraculously prooued, ad  
foretold by the words of God his propheti-  
call holy Bishop S. Kéogerne long before in  
the declination of the Britans, that God  
would giue Britanie ouer to Forraigne Na-  
tions, which knewe not God, and Chri-  
stiana legis Religio usque ad presinitum tempus  
dissipabitur. Sed in pristinum statum, iud me-  
liorem miserante Deo in fine reparabitur: the Re-  
ligion of the Christian Lawe vnto a determinate  
time shall be dissipated: but in the end by God  
his mercie it shall be restored to  
it's former, yea better  
state.

S. Asaph?  
in vit. S.  
Kéogerni.  
Capran.  
in sod.  
lo. Bal. l.  
de Scrip-  
tor. centur.  
1. in Ken-  
tigerno.

THE



## THE III. CHAPTER.

*The like proued, of all other persons and parts of England, as also the Britains, that their Religion was the same with the Apostles, and that which our now Persecuted Catholikes Professe and maintaine.*

1. **N**OW let vs come to the Conuersion of the other parts of England, not conuerted by S. Augustine, or his Mission from Rome, but by others, our old British, or Scottish Bishops and Priests in some parte, before, (by many writers,) and in the farre greatest, after. And because amongst others, the Religious of our old British Order had influence therein, and I lately spake of Mockes sent into England by Saint Gregorie, and of their labours and Religion here, I will next ioyne these vnto them. Their Antiquitie I haue deliuered before, from S. Ioseph of Aramathia, which buried Christ, arriuing here, in the yeare of his Natiuitie 63.

2. To take better knowledge of their heavenly life, and conuersation on earth, I will set downe their Rule as (with some alteration,

as is



as is vsuall in such holy Orders), it was ap-  
 proved and deliuered to our Monckes by S.  
 Dauid Metropolitan Archbishop in Brita-  
 nie, that most learned Religious holy Pre-  
 late liuing vntill within 60. yeares of S. Au-  
 gustines comming hither. Dauid constructo in  
 Wallo Rosina Monasterio, talem canobialis praposis  
 rigorem decreuit: ut Monachorum quisque quotidiano  
 desudās operi manuum labore suam in commune trans-  
 geret vitam, dicens: Qui enim non laborat, ait A-  
 postolus, non manducet; nesciens enim quod secura quies,  
 vitiarum fomes & mater esset. Monachorum humi-  
 vos duris fatigationibus subiugauit: nam qui sub egi  
 quiesse tempora mentesque submittere, instabilem spiri-  
 tam, libidinisque stimulos sine quiesce parturiont. Pos-  
 sessiones enim liquorum respuebant, dona reprobabāt,  
 diuitias detestabantur, bonis nulla ad arandam cura:  
 quisque sibi & fratribus diuitia, quisque & bos. Nul-  
 lum praser necessarium inter eos habebatur colloquium,  
 sed quisque aut orando, aut Deo placita cogitando, in-  
 iunctam opus peragebat. Peracto autem Rualis opere,  
 ad Monasterij Clausura reuertentes, aut legendo, aut  
 scribendo, aut orando totam ad vespertum peragebāt  
 diem. In vespere vero audito Nole pulsu, diuissis  
 mox operibus, Ecclesiam petebant, & visis in calo-  
 stellisq; mensam conuenientes citra saturitatem come-  
 debant: nimia enim satietas, quamuis solius panis,  
 luxuriam generat, Panem autem & oleribus sale conditis  
 passi, suum lacte aquā mixto restringebant. Peractū  
 cenā quasi per tres horas, vigilijs, orationibus, gen-  
 flectionibus insistebant. Quamdiu in Ecclesia orationi-  
 bus vacabant, nullus oscitare, nullus sternutationem  
 facere,

The Rule  
 of our old  
 British  
 Monckes  
 Manus-  
 cript. au-  
 thiq. in vita  
 S. Dauidis.  
 10. Cap-  
 gra. Cap-  
 tal. in  
 eod.

31 A Defence of Catholikes, 3. Chap.

facere, vel saluam foras iacere licentier audebat. His  
ita gestis sopori membra dabant, & pulorum cantu  
expergefacti, usque ad diem orationibus dediti erant.  
Cogitationes Patri propalabant. Patri licentiam etiam  
vel ad natura requisita petebant. Pellinis vestibus in-  
duiebantur. Quoniam sancti consilii conuersationem  
desiderans fratrum inire consortium postularet, prius  
decem diobus prae foribus Monasterij quasi reprobatus;  
nequam & verborum opprobrijs confutatus, remaneret.  
Si autem bene videri pariter ad decimum persistere  
allem, acceptus prius à Seniore qui Porae praerat con-  
fructus seruiebat. Ibiq; per multum temporis desu-  
plans, fractusque multis animi aduersitatibus, tandem  
fratrum increbuit inire consortium. A conuersatio-  
nem cupientibus eorum nihil recipiebant, sed nudis ve-  
lut è naufragio euadentes recepti erant, ut occasionem  
se extollendi non haberent. S. autem Dauid post matu-  
ritatis frigidam petebat aquam, in qua diutius manendo  
extatis ardorem domabat. Orphanorum, Pupillarum,  
Ergastulorum, Egentium, Peregrinorum multitudinem pascen-  
tes. In English epitomated: They had not Reuerence  
of propriety. Received nothing of the wicked, they li-  
ued by their labour. They had not wealth, nothing but  
themselves to till their ground, no speech except neces-  
sary at their worke, but with prayer and meditation  
they performed it. They, did not rest till night, and  
their diet then was bread, herbs, and salt; their  
drinke water and milke mixed together. After their  
refection they persisted three howers in watching and  
prayer vppon their knees: then sleeping vntill the  
rising of the Sunne, they arose to their prayers vntill  
daylight. Ending their corporall labour, they returned  
to their

*Persecuted in England, 3. Chap.*

to their Monasteries and spent all the day untill the evening, either in reading, writing, or prayer, when the starres appeared, in the evening at the sound of their bell, they went to the Church. And after to their spare diet of bodie. This was part of the Rule of our British Monckes approued by this greatest Prelate here who receiued in all Churches discipline by the Roman Authoritie.

3. Their Bishops and Priests were of great austeritie in conuersation. The Archbishops of S. Dauid, neuer did eate flesh vntill Morgeneu, about the yeare of Christ 950. The Bishops and Priests liued as the remembred Monckes, as we finde in S. Ninia and others. Our Monasteries were the greatest in the world. That of Bangor had 2100. (by diuers many more) Monckes. S. Brëdan in his Monasterie 3000. Disciples. S. VVandilocus and S. Gomogillus about 3000. vnder them. S. Kentigern and S. Asaph had vnder each of them 900. wherof aboue 360. were Aposto-like Preachers, and yet to speake euen in our Enemies words Being diuided into companies they attended the service of God in the Church in such sort, as day, and night perpetually, seruice was there continued. Some while by some, and other while by others, according to an order by him (S. Kentegern) established and set downe.

4. And although in some parte amongst the Britans (afflicted with Pagans Inuasions, and cohabitation with them) this great pietie and deuotion was decayed, not long before

Annal.  
Eccl. S.  
Davidis.  
Godw. Ca-  
tal. of  
Bish. in  
S. Dauid,  
in Mor-  
ganeu.  
Man. an-  
tiq.  
Vit. S. Ni-  
nian.  
Capgrau,  
in cod.  
Hisor.  
Britan.  
Bed. hisfor.  
Matth.  
Westm.  
chronic.  
Capgrau.  
in Brëdan.  
Io. Bal. in  
cod. cent. 1.  
in Kenti-  
gern.  
Capgrau.  
in cod.  
Godw.  
cat. in S.  
Asaph.  
Kenteger.  
Manuscri-  
antiq. Brit.  
de prima  
Institut.  
Ecclesiast.  
Seruit;

S. Au-

S. Augustines comming hither from S. Gregorie then Pope: yet many of these with their holy Disciples, as S. Brendan, Vuandilocus, Gomogillus, Kentegernus, Asaphus and others still continued in their Apostolike puritie and perfection, together with all our three Archbishops of Britanie, many Bishops, and Priests thereof, in the same faith and Religiō, which they receiued in our first Conuerſiō, some Ceremonies onely (of which the obseruation of Easter was the greatest) questioned with some of them, but no materiall and essentiall points at all. And such was their holinesse euen here in Britanie where into the Pagans were entered, that to exemplifie in one place of Glastenburie, whose Church-yard there vpon was called *Tamulus Sanctorum*, The Sepulcher of Saints thousands of Saints, *Millia*, were interred there, before the yeare of Christ 550. The old Antiquities of Glastenburie recompute 104000. (*cum centum quatuor millibus*, and adde that the Church-yard (it being one of the greatest in compasse) and the Altars aboue, on and vnder them, are so full of holy Relicks that there was no spare place to be founde: *Non in toto illo spacio serio à profunditate 16. pedum usq; ad eandem superficiem à Sanctorum cineribus habetur locus vacuus: In alia Church-yard for 16. Foot deepe to the superficies or top thereof, no place was found voyed of the ashes of Saints.* And not onely Churches and Church-yards were esteemed thus holy for the Bodies of so

of so many Saints buried in them, but whole  
 Countries, and Ilands, for, and from the San-  
 ctitie of so many miraculous British Saints  
 liuing in the, tooke and doe keepe still their  
 names of holy Iles, Lands, and the like. And  
 so great was the Sanctitie, learned and Apo-  
 stolike glorie of these our British Bishops,  
 Culdeys, Priests, and Religious in those times  
 that we may almost saie of them, as the Scrip-  
 ture saied of the Apostles *In omnem terram exi-*  
*it sonus eorum, & in fines orbis terra verba eorum:*  
 Into all the earth hath the sound of them gone forth:  
 and unto the end of the whole world the worde of  
 them. They preached in all, or almost all the  
 world, more then we finde deliuered of any  
 Apostolike Clergie men, or any Religious  
 since then.

Manuscript.  
 antiqu.

S. Asaph.

& Capgr.

in vit. S.

Kentegord

Bal. scrip.

Brit. cat.

1. in Küt.

Godw.

Cata. epis.

in Asaph.

Kentegr.

Saxonica

leges an-

tiq. inter

leg. S.

Edwardi

Regis.

Gul. Lam-

bard. l. de

prisc. An-

glor. legib.

5. All the world knoweth their preaching  
 and preuailing in all Britanie, Ireland, and  
 all Ilands: To the Caledonians, Athals, Ho-  
 nests, Orchadians, Norwegians, Islandians,  
 by Papall authoritie and of Saint Gregorie  
 himself. It is contained in our old Saxon pub-  
 lick lawes many hundred yeares old, that  
 they preached with like Commission before  
 at times in Island, Greenland (accounted  
 part of America) Scantia, Norwegia, Sne-  
 orda, Gutlandia or Iutland, Dacia, Seme-  
 landia, Winlandia, Curlandia, Roe, Femelā-  
 a, Wirelandia, Flandria, Cherrela, Lappa  
 apland, & omnes terras & Insulas Orientalis O-

ni usque Russiam, & multas alias Insulas ultra